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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 2.

FEBRUARY, 1884.

EMANUEL SWEDENBORG: A MAN UNJUSTLY BRANDED.*

A LECTURE.

COLERIDGE, in his "Literary Remains," makes the following observation: —

"I have often thought of writing a work entitled "A Vindication of Great Men Unjustly Branded," and at such times among the names prominent to my mind's eye has been Emanuel Swedenborg. I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or richness, dignity, and felicity of diction, or in the weightiness of the truths contained, to these articles ("Economy of the Animal Kingdom," nos. 208–214.) I can venture to assert, that, as a moralist, Swedenborg is above all praise; and that as a naturalist, psychologist, and theologian, he has strong and varied claims on the gratitude and admiration of the professional and philosophical faculties."

The *New York Independent*, commenting on this extract of the poet philosopher, once said,—

* A course of three lectures by the author of this article, upon the leading doctrines of the New Church, recently delivered in one of the suburbs of Boston, was followed by a lecture upon "Swedenborg," by a minister of a Unitarian Church, belittling the position and character of the Seer. To correct some misrepresentations, this lecture was prepared and delivered.

"The present time is extremely favorable for the righting of wrongs done to the reputation of men who have been greater and better than their fame; and such a one, if we are to believe Coleridge, was Emanuel Swedenborg."

I indulge the hope that these words echo the sentiment of an extended circle of men,— men who are neither blinded by prejudice nor rocked by passion; and whose independence of thought leaves them free to bestow admiration and respect upon any and all such as shall be shown to be worthy of their praise. And I venture to predict, that the day is not very far off when the name of Emanuel Swedenborg shall be mentioned with profound respect; when his character as a man shall be honored for its singular purity; when his achievements as a philosopher shall win the admiration of all who appreciate intellectual greatness; and when to urge the charge of madness shall be deemed, what Bishop Hurd styled it, "an insult to common sense."*

But he of whom I try to speak to-night, is one whom I so deeply honor,— the cause which he inaugurated lies so near to my heart,— that I find myself shrinking from an attempt to eulogize him, out of a fear lest I should be betrayed into extravagance. Suffer me, then, only to undertake to outline this man's life. Let me set down, with but little comment, such incidents in his career as will reveal the man; and when his character is spoken of, let it be in the words of his contemporaries and of dispassionate judges since his day. For the purpose of this lecture is not eulogy. I do not appear to-night as an advocate, even of the seer's claim. My aim is simply to present before you Swedenborg as a *man*. To some, no doubt, my aim will appear unworthy; for even in this age — an age which boasts of extreme liberty of thought and fairness of judgment — it appears quite possible for critics here and there to regard Swedenborg with a disdainful eye, and — it may be from the most honest of motives — to attempt to belittle him. Lest, then, I should appear to have brought before you a subject which is not worthy of your notice, let me here give

* "History of the Rites and Ceremonies of all Nations."

you the estimates of a few disinterested theologians and scholars. Not a few Unitarian divines have been quick to see and frank to confess the worth and influence of the life and writings of the Swedish seer. Thus Mr. Sears wrote,—

"Thirty years ago it might have been said more truly of Swedenborg than Coleridge said of Milton, 'He strides so far before the age, that he dwarfs himself in the distance.' But it will not be decent much longer for religious teachers to ignore Swedenborg, or the ideas which come of his exposition. It lies especially upon Unitarians, who aspire to Catholicity, . . . and the prime article of whose creed requires them to keep the mind open to all the light of a new age, to include Swedenborg among the means of its illumination. Swedenborg is only a medium of the same light, . . . which is descending into all receptive minds, bringing the heavens nearer the earth, transfiguring the old theologies, abolishing the power of the grave, and covering the earth with the splendors of immortality."

Rev. Dr. Hedge writes,—

"He is universally represented as dignified and simple, yet courteous and affable in his manners, and as irreproachable in his morals. . . . His frank and easy deportment, the self-forgetfulness with which he entered into any conversation, and the freedom with which he conversed on every topic, forbid alike the suspicion of enthusiasm or charlatanry."

Mr. Clarke, in his discourse on Christianity, observed,—

"Emanuel Swedenborg became the organ of a new spiritual philosophy, the power of which is yet hardly understood, but which seems likely to leaven all religious thought, and change all arbitrary theologies into a spiritual rationalism."

Still more recently Mr. Hale has said,—

"Swedenborgianism has done the liberating work of the last century. . . . The wave Swedenborg started, lasts to this day. . . . The statements of [his] religious works have revolutionized theology."

And the ink is hardly dry upon these words: —

"I regard him as the reformer of the eighteenth century."

The Rev. James Perkins, of Cincinnati, summed up his character in these words: —

"Swedenborg was a man of unblemished life, of exalted piety and virtue, of distinguished eminence as a philosopher, in nearly every science; honored as one of the most useful members of the community by kings under whom he lived; revered and loved by a numerous and most respectable circle of acquaintances in Sweden, Denmark, Germany, Holland, and England."

About a year ago, Mr. Howe, a Congregationalist divine in Newtonville, publicly declared,—

"Swedenborg was a man of wonderful powers of mind, and of vast learning. . . . As a philosopher, he is just beginning to be appreciated, and his works are destined to be studied more and more by students, especially of mental and moral philosophy, as time goes on. . . . He has led the thought of the age,—the age sometimes coming up with him without his special influence,—and sometimes he has helped its progress."

Declares another theologian,—

"No man ever looked into Swedenborg far enough to learn what he means, without receiving a profound impression, and confessing to a large indebtedness. . . . He is vastly larger than any of his critics."

Exclaims an Episcopalian,—

"He was a Titan, and must take his place among the very highest and widest minds of our world."

The author of "Cloud-shadows" says,—

"The most magnificent scholar of his age, he was at the same time the humblest Christian. Favored by kings, intimate with

nobles and statesmen and the learned of every land, he was without one particle of vanity, and labored as assiduously and devotedly as the humblest parish priest. . . . He is the key-stone of the arch that connects the coming with the gone; and every advance in art, every discovery in science, every new phase of truth, every additional development of nature, as it rises in orbed beauty to fill its place in God's great plan and universe, bears silent witness to the truth of him who is one of earth's master spirits." *

Carlyle, who at one time alluded to "Swedenborgians" as being properly classed with quacks, and hypocrites, apologized for the statement in after years, and wrote,—

"I spoke at that time from mere common hearsay — rashly, yet without intentional disloyalty. I have since made some personal acquaintance with the man; read several of his books, what biographies of him could be heard of, and have reflected for myself on the singular appearance he makes in this world, and the notable message he was sent to deliver to his fellow-creatures in that epoch. A man of great and indisputable cultivation, strong, mathematical intellect, and the most pious, seraphic turn of mind,—a man beautiful, lovable, and tragical to me, with many thoughts in him, which, when I interpret them for myself, I find to belong to the high and perennial in human thought. Whatever I may conjecture, in my own defence, about the strange impediment and unconquerable imprisoning conditions under which he had to live and to meditate, surely I am very far, indeed, from ranking him, or those that honestly follow him, under any dishonorable category."

Emerson declares,—

"The most remarkable step in the religious history of recent ages, is that made by the genius of Swedenborg. . . . A colossal soul, he lies vast abroad on his times, uncomprehended by them, and requires a long, focal distance to be seen. . . . And now when the royal and ducal Frederics of that day have slid into oblivion, he begins to spread himself into the minds of thousands. . . . One of the missouriums and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars."

* John W. Fletcher's Lecture on Swedenborg.

But let me, without further introduction or apology, proceed to give an outline of Swedenborg's career.

Emanuel Swedberg — for such was his name until the family was ennobled — was born in Stockholm, January 29, 1688. He was the second son of Jesper and Sarah Swedberg, both descended from families of worth and usefulness. His mother was daughter of an assessor in the College of Mines. She died when Emanuel was only eight years of age. Jesper Swedberg was bishop of Skara, and was, according to a biography written of him, "one of the few Churchmen of Sweden who have acquired a notable position in church history; and few have exercised a more extensive influence upon Swedish society."

Few certified facts in the boyhood of Emanuel have come down to us. There is evidence, however, that at an early age he displayed unusual mental abilities, and that he received a thorough education. He was not trained for the ministry, as the following extract from the bishop's diary will show: —

"I have kept my sons to that profession to which God has given them inclination and liking. I have not brought up one to the clerical office."

Upon the conclusion of his studies at the University, Swedenborg travelled in England and on the Continent for four years, — an essential part of a young man's education in those days. His visit to foreign countries was not that of an idler or a curiosity-seeker. Quite the contrary; he was indefatigable in the pursuit of his studies, and displayed such intellectual powers, as to admit him to the companionship of the best scholars of the day, despite his youthfulness. He was almost daily with Flamsteed the astronomer, and was frequently associated with De La Hire, Warrignon, Bignon, and Palmquist the ambassador. His great delight at this time was astronomy. He was also greatly interested in mechanics, and made many inventions, the models of which, together with drawings and mathematical calculations, he sent to Sweden. Of these, three were for water-pumps; two were hydraulic machines; a third class consisted of sluices and locks; whilst among his other

inventions are to be noted a fire-engine, a drawbridge, an air-pump, and a water-clock. This at the age of twenty-four!

Those who have been accustomed to think of Swedenborg as a mystic, will be surprised to know how practical he was. For instance, during this early age he had acquired the manual art of book-binding. He cultivated music sufficiently to enable him to take the organist's place, not unfrequently, at church. Taking lodgings by turn with a watchmaker, a cabinet-maker, and a mathematical-instrument maker, he learned each of these trades. He even learned glass-grinding for telescope lenses. From blacksmiths, charcoal-burners, roasters of ore, superintendents of iron furnaces, he learned everything which he could, in regard to the nature of fire and stoves. It is of no great importance, surely, but it is at least of interest to know that the validity of a patent for the modern air-tight stove now in such universal use, has been contested and set aside in our courts, upon the ground that the principle of the stove was discovered and made known by Swedenborg.* Desiring while in London to send home some English globes, and discovering that mounted they were beyond his means, he tried to procure the paper sheets to be set up at home. These, however, the makers refused to sell, lest they should be copied. Characteristically, he set to work learning to engrave on copper, and then drew and engraved the plates for a pair of globes. These he sent to Sweden, remarking in a letter that he had learned the art of making brass instruments, and would himself make the meridians for the globes and their other appurtenances.

In his moments of recreation Swedenborg wrote a number of Latin poems. Some of these were in the form of fables, under cover of which, he played with the heroes and great men of the country, and treated upon events of national interest.

On his return to Sweden, although but twenty-five years of age, he was offered and accepted the editorship of a periodical devoted to the consideration of scientific and philosophical questions. This editorship he held for several years.

* Hon. John Bigelow, Introduction to Warren's "Compendium."

When twenty-eight, King Charles XII. appointed him to the important office of Assessor of the College of Mines, a position which he held with distinguished honor for thirty-one years. Baron Sandels, an esteemed contemporary, commenting on this appointment, remarked,—

"What more striking proof [of his extraordinary talents] can be given than that a king . . . like Charles XII. appointed him at the age of twenty-eight Extraordinary Assessor in the Royal College of Mines, without his seeking for the place, and without any one else recommending him for it; and what is more, that at the same time he was free to choose between this assessorship and a professorship at the Royal University in Upsal."

The Baron then summarizes Swedenborg's character at this period of his life in these words:—

"Picture to yourselves an harmonious development of memory, understanding, and judgment; imagine these qualities united with an intense desire of the heart to become profoundly learned in philosophy, in almost all parts of mathematics, in natural history, physics, chemistry, in anatomy, and even in theology, and to acquire proficiency in the Oriental and European languages; and add to all this a genuinely good disposition." . . .

Swedenborg did not enter at once upon his important duties of assessor. He determined to thoroughly master the science of mining in its whole extent, and to this end he undertook a second journey abroad, and examined various foreign mines. His studies were prosecuted with even greater earnestness; and he attained an "unprecedented range of accomplishments." Astronomy, cosmogony, geology, mineralogy, metallurgy, anatomy, physiology, chemistry, mathematics, mechanics,—these were the fields which one by one he explored, until they all became familiar to him. "No man," exclaims a writer, "ever questioned Nature more closely or more lovingly than he."* A mere list of his scientific and philosophical works would fill several pages. With a success and thoroughness which, according to compe-

* Barrett's "The Man and his Mission."

tent judges, were never before equalled, he became deeply versed in every science.

It should not seem strange, then, that a mind possessed of such profound intelligence should have become well known among the learned. Baron Sandels tells us that various Societies desired to enroll his name as a member.

"The learned abroad," he says, "hastened to send him marks of their esteem. The Academy of Sciences, of St. Petersburgh, . . . desired to admit him among its corresponding members. Christian Wolf, and other foreign men of learning, addressed him by letter, in order to obtain his ideas on subjects which they found it difficult to fathom."

Scientific periodicals published portions of his works, and the Royal Academy of Sciences in Sweden, enrolled him as one of its first members.

But it is not unfrequently asserted that Swedenborg's scientific and philosophical works have no present value. That such statements are, for the most part, based upon a common misapprehension, and not upon real study of these works, would seem to be indicated by the fact that students who have explored them have confessed their great worth, admitting that more than once they have anticipated discoveries announced since Swedenborg's day.

In a long review of Swedenborg's anatomical work styled "The Animal Kingdom," *The Forceps*, an English medical journal, says,—

"Emanuel Swedenborg's doctrine is altogether the widest thing of the kind which medical literature affords. . . . The book is a perfect mine of principles, far exceeding in intellectual wealth, and surpassing in elevation the finest efforts of Lord Bacon's genius. . . . The philosophical unity of the work is astonishing, and serves to unlock the most abstruse organs. . . . It is clear that the world yet knows nothing of its greatest man. . . . We opened this book with surprise, . . . we close it with a deep-laid wonder, and an anxious wish that it may not appeal in vain to a profession which

may gain so much, both morally, intellectually, and scientifically, from the priceless truths contained in its pages."

Emerson said,—

"It is one of those books which, by the sustained dignity of thinking, is an honor to the human race."

Fully as great — and some would say greater — is Swedenborg's "Principia," a work which was designed to furnish an explanation of the generation of the elements, the creation of matter, and the nature of the occult forces playing within Nature. It is "a systematic theory of creation, compassing all things from the minutest atom to the greatest planet." Of this work, Von Gorrës, a professor in the University of Munich, in an elaborate critical notice, said,—

"The work, whatever may be still wanting to render it complete, will always be considered as a beautiful and bold production of the human mind — a production indicative of profound thought in all its parts, and not unworthy of being placed by the side of Newton's mathematical 'Principia of Natural Philosophy.'"

In our country, Prof. Patterson, of the University of Pennsylvania, writes,—

"It is an extraordinary production of one of the most extraordinary men that has ever lived. . . . Undoubtedly the air of mysticism which is generally thought to pervade Baron Swedenborg's ethical and theological writings, has prevented philosophers from paying that attention to his physical productions of which they are worthy."

As to the claim that Swedenborg anticipated discoveries which were announced at a later day, we may be better prepared for its examination by considering Kant's statement upon discovering that some of his own views had been forestalled by Swedenborg, whom he had hitherto regarded as a mystic. Kant says,—

"The system of Swedenborg [referring to his scientific doctrines alone] is unfortunately very similar to my own philosophy. . . .

We must either suppose greater intelligence and truth as the basis of Swedenborg's writings than first impressions excite, or that it is a mere accident when he coincides with my system. . . . Such a wonderful agreement exists between his doctrines and the deepest results of reason, that there is no other alternative whereby the correspondence can be explained."

Of Swedenborg's discoveries in science, the most remarkable are his astronomical; and of these, his announcement of what is now known as the nebular hypothesis, is the most conspicuous. A writer, in the *German Astronomical Quarterly* (1879)* makes the following statement:—

" . . . It cannot be denied that the true principle of the nebular theory was first declared by Swedenborg,— namely, that the entire solar system was formed out of a single chaotic mass, which was at first collected in the form of a colossal sphere, and afterwards by rotations threw off a ring, which then, during the continued rotation, divided into separate portions, and these at length gathered themselves up into spheres — the planets."

Not long ago the same claim was urged by Prof. Holden, of the United States Naval Observatory, in an article which appeared in the *North American Review.* The *New York Independent,* commenting upon Prof. Holden's article, remarks,—

"It can hardly be doubted that much of the light which shone first in Swedenborg, shone later through him in Europe. It would seem that forty-seven years before Herschel was born, Swedenborg had anticipated his view."

And then it continues,—

"If we look upon the nebular hypothesis as the astronomical or cosmic foundation of the modern scientific view of nature, it is something to reassure Christian people that the first glimpse of this theory was given to a mind so profoundly religious, that of him it might be said, he found God everywhere."

Of the other discoveries wherein Swedenborg has antici-

* Magnus Nyrén, quoted by Benjamin Worcester, "Life of Swedenborg."

pated the scientists that came after him, we can only pause long enough for a brief enumeration of the more important of them. The theory of the cyclar return of the orbits, which was employed to disprove the belief in the destruction of the universe, and which is attributed to La Grange, was advanced by Swedenborg when the French geometrician was but two years old. The cosmical arrangement of the stars into distinct systems,—a theory generally attributed to Kant; the star system of the milky way, conceded by Magnus Nyrén to have been first announced and demonstrated by Swedenborg; the twofold composition of air and of water, usually ascribed to Priestly; the undulatory theory of light; heat, a mode of motion; important discoveries in anatomy, the merit of which the *London Cyclopædia* confesses to have been improperly claimed by more recent writers; besides many principles in the "atomic theory." These were first advanced by Swedenborg, as may be shown from his scientific works. We are not surprised, therefore, to find Emerson saying,—

> "It seems that he [Swedenborg] anticipated much science of the nineteenth century; . . . anticipated the views of modern astronomy in regard to the generation of earths by the sun; in chemistry, the atomic theory; and in anatomy, the discoveries of Schlienting, Monro, and Wilson [and first demonstrated the office of the lungs]."

I should be giving an improper impression, however, did I lead you to think of Swedenborg as a scholar, simply. His record as a public officer is a thoroughly honorable one, and is itself an answer to those slurs of madness, which some appear to find it necessary to repeat from time to time.

In the year 1719 (Swedenborg was then thirty-one) the family was ennobled, and from that time he took his place with the nobles of the equestrian order. That he filled his official posts to the entire satisfaction of his countrymen, seems clear from the testimony of his contemporaries. He was not distinguished as an orator, having an impediment in his speech; but he wielded his pen with good effect, and

memorialized the Diet on several occasions. Amongst other subjects, he gave his attention to intemperance, urging the necessity of limiting the distillation of whiskey,—

"That is," he writes, "if the consumption of whiskey cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from so pernicious a drink."

With the subject of finance he dealt repeatedly, and, it has been maintained, advanced views acceptable to all sound financiers at the present day. At least the prime minister made this memorandum in the year 1761,—and this, be it noticed, was eighteen years subsequent to the time when Swedenborg announced his illumination; thus, at a period when unfriendly critics have spoken contemptuously of him as insane,—

"The most solid memorials, and the best penned at the Diet on matters of finance were presented by Swedenborg." *

He was an admirer of a Republican form of government, declaring it to be "the surest guarantee of civil and religious liberty, and a form of government more pleasing in the sight of God, than that of an absolute empire." Surely every patriotic American will heartily endorse the following utterances of his:—

"In a Republic, no undue veneration or homage is paid to any man, but the highest and the lowest deems himself the equal of kings and emperors. The only being whom they venerate is God; and where he alone is worshipped, and men are not, is the country most acceptable to him. . . . They do not abase themselves under the influence of shame or fear, but may always preserve a firm, sound mind; and with a free spirit and erect air, may commit themselves and their concerns to God, who alone claims to govern all things."

In his official capacity, Swedenborg was of no little service to his country. Under his direction, canal locks between

* Count Hopken.

Gottenburg and Wennesborg were established. In the operations of Charles XII. against Frederickshall, Swedenborg accomplished the engineering feat of transporting two galleys, five large boats, and a sloop, from Strömstadt to Iderfjol, a distance of seventeen miles.

As an officer of the State, Baron Sandels pays him this tribute:—

"He was an honest servant of the State, who paid strict attention to the performance of his duties. The only thing he neglected in his public capacity, was to apply for any office when it was vacant."

This last statement is capable of some proof. On one occasion, for instance,—and this, too, was during the period of his illumination,—the College of Mines recommended him to the king for promotion to the place of Councillor. But this Swedenborg declined in a letter to the king, begging that no higher rank should be bestowed on him.

As an indication that his public services were valued by his countrymen, I quote the king's decree which was issued upon his resignation of the office of assessor, in 1747:—

"We, . . . decree, and by this open letter release Emanuel Swedenborg from the office of assessor in our and the country's College of Mines, which he has hitherto filled with renown; and as a token of the satisfaction with which we look upon his long and faithful services, we also most graciously permit him to retain for the rest of his life the half of his salary as assessor."

His public and scientific career may then be fitly summarized in this tribute of a member of the Royal Society of London:—

"He was deeply versed in every science; a first-rate mechanician and mathematician; one of the profoundest physiologists; . . . a great military engineer conducting battles and sieges for Charles XII.; a great astronomer; the ablest financier in the royal Diet of Sweden; the first metallurgist of his time; and the writer of vast works which, even at this day, are of sterling authority on mining and metals. Then he was a poet, and a master of ancient and

modern languages; and a metaphysician who had gone through all the long mazes of reflective philosophy, and done, besides, what mataphysicians seldom do, for he found his way *out* of the mazes and got back to reality again. In short, so far as the natural sciences go (and we include among them the science of mind), it is much more difficult to say what he was *not*, than what he was."*

We have now arrived at an interesting point in Swedenborg's history. He is at the ripe age of fifty-five. His mind has been "carefully disciplined by thought and investigation in the outer world through a long series of laborious years." We think of him as a calm, sober-minded philosopher; pure, modest, and possessed of wonderful intellectual powers. Had he died at this point in his career, I doubt not but that his memory would have been dear to many who to-day scout at him as a madman. This man whose history we are reading; who stands before us an intellectual giant, panoplied with the burnished armor of truth, and at whose side Fame stands ready to crown his brows, this man suddenly and without the asking, receives that mysterious visitation, which, for want of a better word, we must name "a call." A new and holier mission is announced to him. Henceforth he is to pursue his way guided by a brighter light than his eyes have been wont to see. He is to gather all his trophies, all his wealth of knowledge and experience, and bring them as an offering to the shrine of God.

It can hardly be doubted but that Swedenborg's claim to being made the recipient of Divine illumination, turned from its course the stream of popularity on which he was being borne. It was his destiny to be cast upon a perverse generation, which, whilst it could follow delightedly his footsteps amid the fields of Nature, turned contemptuously away when he pointed to a higher realm. But the firmness and sincerity which characterized his early life did not forsake him now. Despite the angry opposition of bishops, the taunts and derisions of enemies, the incredulity of friends, he never swerved from his purpose. Confident of the nature of his mission, he dedicated all his powers to its fulfilment.

* Quoted by B. F. Barrett, "The Man and his Mission."

And what was his claim? This (and I give it as a portion of his history): that in fulfilment of promises which the Lord himself made, that further disclosures of Christian truth would be granted to the Church, his mind was, by the Divine favor, illumined; his understanding was opened to see the spiritual or inner meaning of the Sacred Scriptures; and his spiritual senses were opened enabling him to see, hear, and converse in the other world. He does not claim to have originated the theological teachings which bear his name, but gives God the praise, solemnly declaring that the truths which he set down in his theological works were revealed to him from on high. Agreeably to the promise made in the beginning of this lecture, I do not argue for the truth of this claim. But I may at least be permitted to call your attention to certain facts connected with it which should not be overlooked:—

1. Swedenborg did not seek this as his mission. True or false it came unsought. This we are sure of, for in after years he wrote,—

> "I had never expected to come into that spiritual state in which I am now. . . . My purpose had previously been to explore Nature, chemistry, and the sciences of mining and anatomy."

2. He did not at once enter upon his mission with wild delight, for in his diary we have the record of the anguish of mind through which he passed before he felt he could present himself as a worthy and even willing instrument.

3. He certainly did not contemplate founding a Church during his own lifetime, and made no effort to do so; nor did he look for a wide recognition of what he should write.

Let me also admonish you that the only fair way to judge of such a claim is to consider it in connection with similar instances in the history of revelation which have secured for us our common faith, and not as an experience conspicuous for its isolation. Let me further suggest to you that in justice to Swedenborg, his claim of intromission into the spiritual world must be examined from his standpoint, namely: that the spiritual world instead of being a fixed realm located beyond the stars, is a world of causes within and about us,—

even as our Lord said, "The kingdom of God is within you." To see in that world, hear in that world, speak with those in that world, requires, then, only the opening of our spiritual faculties, and not any bodily translation from this to another kingdom. Swedenborg, if he saw into the other world at all, must have done so in the same way that John the Revelator saw into heaven, who affirmed that he was *in the spirit* on the Lord's day, albeit his body was in Patmos. Swedenborg's spiritual insight into the meanings of the Bible, came to him, he affirms, whilst he studied that volume in the deepest reverence. But let us proceed with his history which, apart from this claim of seership, is from this point quite uneventful.

Swedenborg, after receiving what to his dying day he believed to have been his Divine commission, brought his scientific studies to an abrupt close. He devoted all his mental energies to the mastery of the Hebrew and Greek languages, and during this period read the Bible through in the original a number of times. He left London, where he then was, and returned to Stockholm in 1745. Two years later he resigned his position of assessor. He retained his seat, however, among the nobles in the Diet. From his table he banished all his books save the Hebrew and Greek Bibles, together with the Indexes of his own works. Truly it was like Moses taking the shoes from off his feet and standing before the burning bush. Of the use which Swedenborg made of his Bibles, the student of his writings knows well, since he either explained, cited, or quoted in full its passages about twenty-five thousand times. He unfolded the inner meaning of every verse of Genesis, Exodus, and Revelation, and gave a summary of the internal sense of the Psalms and all the major and minor prophets. His theological writings comprise in all about thirty octavo volumes. They were written in Latin, and published in various cities outside of Sweden at his own expense. For some reason, he refused to receive any proceeds from their sale, and left express orders with his publisher in London that all the money that might arise from

the sale of his works should be given towards the propagation of the Gospel.

His claim of seership attracted the attention of not a few, and many flocked to see him; but there is evidence that he was far from being pleased by this idle attention. Very often he utterly refused to satisfy the curiosity of his visitors, and whenever he held an interview with strangers, he always insisted upon having some of his domestics present.

Swedenborg was never married, although in early life he formed a strong attachment for the daughter of his friend Polhëim. The attachment, however, was not mutual, and the marriage was never consummated. His unmarried state has tempted critics to insinuate charges which can be proved to be as false as they are base.

His house was situated in the Södermalm, the southern suburb of Stockholm. His only attendants were his gardener and the gardener's wife, both of whom lived with him many years. "He had an extensive garden with flowers and shrubbery in abundance, together with a handsome greenhouse, in both of which he greatly delighted. The proceeds of the garden were given to the gardener."

In view of the interest which Swedenborg's revelations aroused, it would have been strange had he escaped decided opposition. In 1769 some copies of his theological works were seized and confiscated, on the ground that they were at variance with the Lutheran faith,—as in truth they were! The clergy complained of Swedenborg to the Diet, and a committee was appointed to investigate the case. The debate on his doctrines was protracted during two years. The following year, however, his enemies succeeded in obtaining a strict prohibition against the importation of his writings into Sweden. When eighty-two, Swedenborg left Stockholm for Amsterdam for the last time. This was in 1770. There he published his last great work, "The True Christian Religion," and the following year he went to London.

On Christmas Eve, 1771, a stroke of apoplexy deprived him of his speech, and lamed one side. For over three weeks he remained in a helpless, semi-unconscious condition,

after which time he partially recovered. He knew, however, that his end was drawing near. He told the people of the house on what day he should die, and the servant remarked: "He was as pleased as I should have been if I was going to have a holiday, or going to some merry-making." During his last days, one of his friends who was at his bedside asked him if he was ready to recant either the whole or a part of what he had written in his theological works, since he had now nothing more to expect from the world which he was leaving forever? Raising himself with difficulty half upright in his bed, he placed his sound hand upon his breast, and said, with affecting earnestness: "As true as you see me before you, so true is every thing which I have written. I could say more were I permitted." The Holy Supper was then administered to him, previous to which he was asked whether he confessed himself to be a sinner?

"Certainly," said Swedenborg, "so long as I carry about with me this sinful body." And then with deep and affecting devotion, with folded hands and bowed head, he confessed his unworthiness and received the Holy Supper. His faculties were clear to the last. On Sunday, March 29, 1772, hearing the clock strike, he asked his attendants what o'clock it was; and upon being answered it was five o'clock, he said, "It is well; I thank you; God bless you;" and in a little moment after, he gently departed.*

May we not echo the words of "Phædo," on the occasion of the death of Socrates:—

"This was the end of our friend,—a man, as we may say, the best of all his time that we have known, and, moreover, the most wise and just."—*Plato's "Phædo."*

If this should seem too much to say, let us at least be willing to listen to the testimony of some of his contemporaries. The prime minister—a man held in high esteem—said of him:—

"I have not only known [Swedenborg] these two and forty

* *See* White's "Life of Swedenborg" (1856).

years, but have also for some time daily frequented his company. A man, who, like me, has long lived in the world, and in an extensive career of life, may have numerous opportunities of knowing men as to their virtues or vices, their weaknesses or strength; and in consequence thereof, I do not recollect to have ever known any man of more uniformly-virtuous character than Swedenborg: always contented, never fretful or morose, although throughout his life his whole soul was occupied with sublime thoughts and speculations."

The Rev. Thomas Hartley, when far advanced in years, made this record: —

"It may reasonably be supposed that I have weighed the character of Swedenborg, in the scale of my best judgment, from the personal knowledge I had of him, and from the best information I could procure respecting him, and from a diligent perusal of his writings; and according thereto, I have found him to be the deep philosopher, the universal scholar, and the polite gentleman. As such, I offer his character to the world, solemnly declaring that, to the best of my knowledge, I am not herein led by any partiality or private views whatever, being now dead to every worldly interest, and accounting myself as unworthy of any higher character than that of a penitent sinner."

Emanuel Kant wrote,—

"Swedenborg is a reasonable, polite, and open-hearted man; he is also a man of learning."

A professor of Roman Catholic theology in Germany, paid him this tribute: —

"His natural disposition was tranquil, equal, thoughtful; . . . the powers of his understanding were preponderating, and he had carefully nourished and cultivated them. . . . Throughout the entire career of his learning, researches and activity, we everywhere discover the pious and religious man, who, in all his sayings and doings, was intent upon good. . . . We never observed that he was subject to that pride, by the influence of which so many great spirits have fallen; he always remained the same subdued,

modest mind, and never, either by success or any consideration lost his mental equilibrium." *

I could multiply testimony such as this. I only ask leave to add the following "Rules of Life," which were found inscribed in several of his scientific works: —

1. "Often to read and meditate on the Word of God."
2. "To submit everything to the will of Divine Providence."
3. "To observe in everything a propriety of behavior, and to keep the conscience clear."
4. "To discharge with fidelity the functions of my employment, and the duties of my office, and to render myself in all things useful to society."

There is nothing to indicate that in the action of life he disregarded these self-imposed regulations. His motto after his illumination was, "God's will be done: I am Thine, and not mine." We know, therefore, why he should have signed himself "Servant of the Lord Jesus Christ."

Gladly would I leave the subject here, but that another kind of judgment has sometimes been formed of the man of whom I have spoken. Where we see the wise, well-balanced mind, others have seen a dolt! Where we see a pious, God-fearing soul, others have seen a madman! How long Swedenborg must be tricked out in the grotesque attire which some see fit to dress him in, how often we must see him paraded as an object for gibes, I know not. And yet I do not say that there is nothing strange and even startling in Swedenborg's writings,— must we not say the same of the letter of the Word of God? What the Church has a right to be offended at, is that overlooking everything that is beautiful, helpful, and essential, critics should from time to time select those things which are not essential, which can only be understood in the light of his general teachings, and which, with hardly an exception, are garbled from writings which he never published, and from these invite the world to form its estimate of him!

* Von Görres.

Let us deal fairly in this matter, for the reputation of a great man is at stake. In the face of the testimony of his contemporaries, I do not see how we can escape the conclusion that Swedenborg was a wise, humble, Christian man. But for his claim of seership, I doubt not but that this would be the universal verdict. But Swedenborg did claim illumination,—a rank offence, it seems, though not a new one. He did claim that he was permitted an intercourse with the other world. He did claim that the Lord employed him to open the inner meaning of the Scriptures, and by this means make a fuller revelation of Himself to the Christian Church. The call, as I have before intimated, and as can be easily proved, came upon Swedenborg suddenly. The grandeur of the mission overpowered him. He shrank from undertaking it. His soul cried out against it. His entire being was convulsed in conflict. How do we know this? Swedenborg kept what has been styled his "Spiritual Diary." In it he recorded his visions, experiences, and emotions. Admitting his claim to be true, or that he *thought* it to be true, what, think you, would be the nature of those emotions? If a weak, vain man, he would have hailed it as a means to greatness; if a hypocrite, he would have worn it as a badge of the Divine favor; but if an humble, God-fearing Christian, he would have been overawed by this mission; he would have pleaded his unworthiness; and, in the Divine presence, he would, like Moses, have stood trembling before the flaming bush! Would have? nay, he did! Every spiritual experience which befell him he put down; every strange sight which he saw in the spiritual world he chronicled. He even kept a record of his dreams, believing that they all had Divinely-intended meanings which he endeavored to read.

And it is from these — these dreams of his throbbing brain, these visions of his almost blinded eyes, these achings of his beating heart — which were never intended for any eyes but his, that some have deemed it fair to write their lives of Emanuel Swedenborg! But in all candor, friends, is a man's character, be it great or small, to be judged by his dreams! I know not how it seems to you, but to me it appears a

strange test of a man's worth, and one from which any of us might very properly shrink.

Now with regard to Swedenborg's so-called "Spiritual Diary," I ask you to remember that the nature of it was wholly private, and that it consists of detached memoranda of what he saw and experienced in the spiritual world. Swedenborg never published it, and in so far it is not the teaching of the Church,—it is not even his teaching. It contains his notes, nothing more; and to judge of him from these would be about as fair as to judge of a minister's ability from the headings of a discourse which he never delivered. This does not mean that I repudiate the "Diary"; it means, simply, that from the very nature of the book, it is something which cannot be insisted upon as a criterion, either of Swedenborg or of his teachings. It cannot be read by itself, inasmuch as its correct interpretation requires the principles which are laid down in his published works. And yet it is from this book that nearly all the material for ridiculing Swedenborg is drawn! Bearing the title of a "Diary," which has been given it since Swedenborg's day, critics have attempted to justify their use of it by placing it in the same category with the diaries of other distinguished men, which have oftentimes proved to be of great value in determining their real character. But I submit that this "Spiritual Diary" is phenomenal. Its purpose and character are, to say the least, unusual. It is not such a diary as any one now living keeps. It has little or nothing to say about temporal affairs. It consists, as I have said, of detached memoranda of avowed interviews with spirits, and gives accounts of their pleasures, punishments, thoughts, etc. Inasmuch as these memoranda were not intended for the Press, they are unaccompanied by any explanation. To be able to read them profitably or even intelligently, necessitates, therefore, a thorough knowledge of the spiritual laws expounded in his theological works. Without apologizing, then, for the "Diary," the New Church is justified in resenting the practice of garbling from its pages which is growing common of late; and she has a right to insist that its perusal should be undertaken by such as are

qualified through study of the theological works, to weigh its statements and judge them understandingly.

One illustration is persistently forced upon us. From some memoranda, made at quite widely-separated times, critics have declared that Swedenborg places Paul among the lost in hell. I deny that he any where says he saw him there. Indeed, a knowledge of Swedenborg's teachings concerning judgment, which describes how all the states of our life revert to us for a time in order that everything of an evil character in our nature may be brought to the surface and be finally put away, have been considered by some as affording an explanation of the references to Paul in the "Diary." When so interpreted they are not inconsistent with the idea of a final state of goodness and happiness. Others have argued differently,—an indication that the Church simply has no teaching upon the subject.

In Swedenborg's published writings, the personality of Paul is not even alluded to. "It is Paul, the Lord's Apostle to the Gentiles—Paul in his official and authoritative relations to the Church, not Paul as to his personal characteristics," with whom he there deals. That Paul did teach dogmatically and as from himself; that he did separate from the other Apostles; that, upon his own confession, he did resist Peter to the face,* are points which commentators have more than once noted. As to what light they may throw upon his real character, we have nothing to do. The Church treats of Paul as it knows him in his epistles. Swedenborg in his published writings does the same. In so considering him, he never speaks disparagingly, never questions the truth of his teachings, but, on the contrary, maintains that rightly understood they are the true doctrines of the Church; quotes from the epistles hundreds of times; styles them in three places the "Apostolic Word"; and maintains what possibly some of his critics might hesitate to maintain with him, that the epistles of Paul and of the other Apostles affect mediate conjunction with heaven!

Upon points of this character, which are based upon mem-

* Galatians.

oranda in Swedenborg's diary, I hold that our critics in taking it upon themselves to declare with authority what Swedenborg's teaching is, go beyond the rights of criticism, and assume to do that which the Church itself does not attempt.

And here let me urge you to remember what some either have not seen, or will not make of any account, that the essential part of Swedenborg's claim is, that his writings are an unfolding of Christian doctrine from the Holy Word. The New Church is not founded upon the "Dream Book" or the "Diary," but it is founded on these three cardinal doctrines: That God is One, and that the Lord Jesus Christ was that God made manifest through the assumption of a human nature; that the Scripture is the Word of God, holy in the letter and in the spirit; and that in order to be saved, man must shun evils as sins against God. Mock who will, this is the law of the Church.

The teachings which bear Swedenborg's name will, by their very vastness, always be in danger of being misrepresented by those who have not studied them in their entirety. Upon no subject, for example, has the Church taken such exalted ground as upon that of marriage, tracing its origin to the union of Divine love and wisdom in the Lord himself, declaring its vows to be inviolable in the sight of heaven; but because she has ventured to treat of evils with which society is afflicted as with a foul disease, and pointed out the relative degrees of harm which these evils work upon the perpetrator, she has been reported as favoring what in reality she abhors as vile, and what the life of the Church brands as false!

As for Swedenborg himself, I have endeavored to present before you the main incidents in his life, together with the opinions of his contemporaries, and of scholars since his day. We think of him as a wonderfully-gifted, sober-minded man. Yet this should not imply that we regard him as in any way a higher order of being. We admire his greatness just as we should admire it in any individual. Can others not do the same? Because they do not accept the truth of his claim, is it necessary on that account to make him a mark for insult?

I am appealing now, not for doctrine, but for fairness of judgment. I am pleading for the respect that is due to the memory of a great man. I am protesting against the calumnious assaults which have been made against that memory! I say nothing against any or all who honestly deny the truth of the New-Church teachings from rational considerations; but I confess to but little sympathy for as many as first ridicule the channel through which these teachings were made to pass, and then spurn them. There is nothing of Christian charity or liberality in that!

And yet, what though many men should call him mad? Will that, think you, break down the logic of his system? Would that make his interpretations of the fundamental truths of Christianity madness, too? It certainly would, had they no other basis of credibility than Swedenborg's sanity. But the fact is, we accept the doctrines of the New Church, because they appeal to us as Christian truth; because they are in harmony with the teachings of Scripture which we hold to be of supreme authority; because they satisfy our reason as nothing else ever has satisfied it; and, finally, because we know that if we live up to them, we cannot but become Christian men and women. Appealing to no miracles, screening themselves behind no excuses of mystery, these doctrines challenge all philosophy to put their truthfulness to the test! How unfair, then, to draw off calm and intelligent examination by cries of "madness"! Remember how the Roman Procurator accused Paul of being mad because of his great learning! Aye, remember Him of whom the Jews said, "He hath a devil!"

Within the vault of a small Swedish Church are preserved the remains of the seer. No pile of marble marks the spot. It is well so. "Pyramids are pyramids in vales." Swedenborg needs no monument of stone to call him to remembrance. He still lives in the thoughts he has kindled and the affections he has quickened. Already "the light which was first kindled amid the snows of Sweden" flashes all silently within the world of thought. It will not always be passed by, nor burn in vain! View these doctrines as you will; deny to them

that higher source whence they claim to flow; declare them to be no more than the daring speculations of a mighty intellect; assert them even to be the dreams of a mystic — yet I believe it to be beyond disproof, that he who penned them, did so in the most solemn conviction that he was an instrument in the hands of Divine Providence, and that the light which illumined his mind was not the flickerings of his own intelligence, but was the blaze of Revelation. And I believe that the Reason, unless it suffer itself to be hoodwinked by Prejudice, will account him one of Nature's great explorers, a worthy combatant in the arena of philosophy, and a faithful votary of religion. For my part, I hail him as the Prometheus of the New Age, who, when the sun of Christian love grew black, and the moon of Faith failed to give her light, and the stars of spiritual knowledge fell into the dust of materialism, bore a flambeau from heaven, whereby Faith may re-light her lamp, and Love may kindle new fires upon her altars.

JULIAN K. SMYTH.

REST.

I SOUGHT it oft. Naught asked I for beside;
Nor wealth, nor fame, nor friends, but only this,
Rest from myself — the height of earthly bliss,
Self freed from self — its discontent and pride.
Somewhere, thought I, the secret must abide.
But where? "O soul," I said, "thy long unrest
Is pledge divine thou may'st be fully blest,
And from the strife and storm securely hide!"

Too much had life for me. An ocean vast,
Whose daily tides, by mighty forces swayed,
Were oft by winds in battle fierce arrayed,
Forbade me hear aught else save its rough blast.
That quiet Lake, I found, where Jesus taught;
And there, the "Still, Small Voice," my blessing brought.

—A. A. Lipscomb, in Independent.

DELIVERANCE.

["Out of the depths have I cried unto thee, O Lord!"—PSALM CXXX.]

LONG had the conflict waged. My strength was spent;
The floods of evil surged fast o'er my soul.
No aid was nigh; my head in anguish bent,
I suffered helpless,—sin had full control.

In vain I had the tempter sought to shun,
Resistance made with all my strength and power;
Yet o'er my soul since first the strife begun,
The clouds of evil, thick and dark, did lower.

But as I stood despairing, all hope fled;
Darkened my life, no succor could I find:
There came a whisper. Quick I raised my head,
And heard a sweet, calm voice, so soft and kind!

"Look up!" it said,—the tones my soul did thrill,—
"Unto the Saviour; trust His loving care.
Lo, He will shield thee, save from all thy ill;
Cast down thy burden; call on Him in prayer."

Down on my knees I fell, and cried aloud:
"O Saviour, wilt Thou hear a sufferer's prayer?
O strengthen me!" And low my head I bowed,
And as I knelt I felt His presence there.

Gone is the tempter; foiled the power of sin;
The raging waters of the floods are calm.
I feel His peace abiding now within,
My Lord and Saviour keeps me safe from harm.

Thus may I do when evil would prevail:
Fall humbly down, and bend my will to Thine;
For well I know Thy care will never fail,
And I am safe within Thy love Divine.

EDWIN S. CRANDON.

AN HISTORICAL SKETCH OF THE PERIODICAL LITERATURE OF THE NEW CHURCH IN AMERICA.

[*Continued.*]

We find, in studying the history of the early establishment of the New Church, in this country, as well as in England, that the printing press was the first agency employed in disseminating its doctrines. Swedenborg began the work. He was not called to be an Apostle, nor was he a priest. He was a "Scribe instructed unto the kingdom of heaven." He writes,—

"Since the Lord cannot manifest himself in person, as has been shown just above, and yet he has foretold that he would come and establish a new Church, which is the New Jerusalem, it follows that he is to do it by means of a man who is able not only to receive the doctrines of this Church with his understanding, but also to publish them by the Press."—T. C. R., n. 779.

Those who afterwards received these doctrines saw very soon that the printing press must be the great means at first for making them known. The societies organized for worship must necessarily be small at first, and encounter a prejudice which would prevent many from entering a place of worship where these doctrines were proclaimed by the living voice. And the early receivers hesitated about establishing societies for worship, or organizing a church. They had no ministers for a long time. The Rev. Mr. Hargrove stood alone for more than seventeen years as the sole Minister of the New Jerusalem in America. The course of events seems to have been, first, meetings of receivers for reading the doctrines as found in the writings of Swedenborg, and conversing about them; then the formation of small societies for printing and publishing tracts and books; and lastly, the organization of societies for worship on the Sabbath. This was the course in Baltimore, Philadelphia, and New York.

We have seen that the *Halcyon Luminary*, published in New York in 1812, was conducted by a "Society of Gentlemen." The last number of that periodical was issued in December, 1813. Three years elapsed before another one appeared; when the New-Churchmen of Philadelphia felt the need of a magazine for the communication of Church intelligence, as well as for a repository of doctrinal essays and explanations. In the month of January, 1817, was published —

III.

THE NEW-JERUSALEM CHURCH REPOSITORY. "Behold I have set before thee an open door, and no man can shut it."—REV. iii. 8. "I, Jesus, have sent my messenger to testify unto you these things in the Churches. I am the root and offspring of David, the bright and morning star."—REV. xxii. 16. Philadelphia: Printed and Sold for "The American Society for the Dissemination of the Doctrines of the New-Jerusalem Church." Printed by Lydia R. Bailey, No. 10 North Street.

The *Repository* was octavo in form, the numbers containing sixty-four or more pages, and was published every three months. Lydia R. Bailey, whose name appears on the title page as printer, was the widow of Francis Bailey, one of the three persons who are said to have first received the doctrines from James Glen, from hearing him lecture in Philadephia in 1784. He was for some years a printer, ardently receiving the doctrines, and printing and publishing several of Swedenborg's works, a few years afterwards, in Philadelphia, at his own expense. He was still living when the *Repository* was started, but departed this life November 1, 1817. An obituary notice of him appeared in the January number following.

The Society for disseminating the doctrines was formed December 25, 1815. It is not stated when the Church was organized. An account is given in the first number of the *Repository* of the ceremony of laying the corner stone of the new temple for worship, which was erected at the south-east corner of Twelfth and George Streets, on the sixth day of June, 1816. The Society was as yet without a minister; Mr. Maskell M. Carll, then acting as its lay reader, officiated on this occasion.

The temple was dedicated with solemn ceremonies by the Rev. John Hargrove and the Rev. Mr. Carll, the latter having been previously ordained on the first of January, 1817. An engraving of the building appeared with the April number of the *Repository*. Previously the Society had worshipped in Johnson Taylor's schoolhouse.

The Prospectus of the *Repository*, published in the first number, indicates, somewhat, the character and scope of the publication. Unlike the *Halcyon Luminary*, it was designed to be the organ of the New Church, and was not intended for the public at large.

The Prospectus said,—

"As this work is intended solely for the use of the readers of the writings of Emanuel Swedenborg, and those who are favorable to their propagation, it must be obvious that no support can be *solicited* from the great bulk of the community. Reliance for patronage can only be placed upon *ourselves;* and it is therefore confidently expected that no one who is favorable to the plan, and can conveniently afford the expense, will withhold his subscription. We do not, however, wish to be considered as denying the privilege of subscribing to Christians of any denomination, but, on the contrary, should be gratified at the opportunity of assisting, as we feel confident we can, the liberal and the unprejudiced of every persuasion in their researches after truth. We desire it however to be *distinctly understood* that the *Repository* will be exclusively a New-Church work, and that therefore those of other persuasions who may have the disposition to peruse it, will have no ground for offence at the unequivocal assertion of doctrines which may not be in accordance with their own."

A good promise was given of the character of the contents which included, "Information respecting the state and increase of the Church abroad as well as at home"; "Extracts from the Reports of Societies, established for the propagation of the doctrines"; "Notices relative to new publications, and new translations or editions of Swedenborg's works"; "Materials for a future history of the New Church in America, as to the particulars of its introduction, rise, and progress."

The Society for Disseminating the Doctrines had issued two circulars and a notice respecting its objects, which were published in the eight newspapers of Philadelphia. These are here printed. They were signed by Jonathan W. Condy, President; William Schlatter, Vice-President; Daniel Thunn, Treasurer; William Kneass, Recording Secretary, and Condy Raguet, Corresponding Secretary. These, with Hon. John Young, of Greensburg, Pa., who wrote over the signature "Y," were the leading and influential members of the New Church in Pennsylvania; especially Judge Young (who had received the doctrines from James Glen), Mr. Condy, Mr. Schlatter, and Mr. Raguet. Mr. Condy was an able lawyer and a good writer, and was regarded as the strongest man, intellectually, in the little band. I think he was the chief editor of the *Repository*. Mr. Schlatter, a merchant of wealth and standing, contributed largely of his means in publishing and distributing the writings, and was mainly instrumental in having the church or the temple built. The "Twelve Articles of Faith," taken from the "English New-Church Liturgy," follow these circulars. Then we have "Swedenborg's Letter to the King of Sweden," and a complete list, as far as then known, of Swedenborg's works, which occupies six pages; then, the Ceremony of Laying the Corner Stone of the Temple, and the Constitution and By-Laws of the Publishing Society. The work of this Society in publication is given in its first Report, which occupies three more pages. The zeal, liberality, and energy of these brethren, will certainly be regarded as remarkable. We are told in this Report that within the two years previous, Mr. Wm. Schlatter had published at his individual expense, for *gratuitous distribution,* one thousand copies of the "Doctrine concerning the Lord"; five hundred copies of the "Doctrine of Life," with the biography of Swedenborg annexed; seven hundred and fifty copies of the "Doctrine of the Sacred Scripture"; two hundred and fifty copies of "Proud's Sermon on the Second Advent," with Dr. Beyer's Memorial to the King of Sweden; and two hundred and fifty copies of "Sibley's Sermon on the Resurrection," with two letters by Mr. Clowes,—that Mr. Johnson

Taylor, another member, within the same period also published, at his own expense, for *gratuitous distribution*, one thousand copies of "A Seal upon the Lips," by Robert Hindmarsh,— that the Society itself had published five hundred copies of a new liturgy, and five hundred copies of a new collection of hymns, which had been adopted by the Churches of Philadelphia and New York, and had just established the *Repository*.

Those above mentioned as published by Mr. Schlatter, formed only a small part of all the publications of this gentleman, as will be seen by referring to pages 459 and 460 of the *Repository*.

In connection with this Report, were published, in these pages, three very interesting and important letters, which give much valuable information respecting the translation and publication of Swedenborg's works in Sweden, Germany, France, and England. The first is from a member of the Society "Pro Fide et Charitate," formed in Sweden in 1796, and then still in existence; the second from the President of the London Society for Printing and Publishing the Writings of Swedenborg, Charles Augustus Tulk; and the third from the Rev. Robert Hindmarsh. The first two were addressed to the Corresponding Secretary of the Philadelphia Society, and the third to a member of the Church there.

We next find what appears to be the beginning of a biography of Swedenborg, containing, in the first place anecdotes and reminiscences of Swedenborg furnished by the Rev. Nicholas Collin, rector of the Swedish Church in Philadelphia, with comments thereon by the editor. Mr. Collin was not a receiver of the doctrines, and his statements were not wholly correct. Then is inserted the two anecdotes about the lost receipt and the interview with the brother of the queen of Sweden, which are familiar, and a remarkable dream of a physician named Gennadius. An extract followed from the proceedings of the Hawkstone meeting in England, July 5, 1816, at which the proceedings of the Philadelphia Society were noted with pleasure.

We have then "Extracts from the writings of Swedenborg,"

a short communication from the editor about the "Holy Alliance," the "Ukase" of the Emperor Alexander, of Russia, to the Committee on clerical schools, the Declaration of the Holy Alliance, and an article by the editor on "Persecutions of the Church." Under the head of church intelligence we have the notice of the ordination of Mr. Carll by Mr. Hargrove, on December 31, 1816, and a notice of the dedication of the temple.

Full length reports of these ceremonies are given in the following (April) number. The notice of the first meeting of a General Convention of receivers of the doctrines, called at the instance of a number of members of the New Church from different parts of the United States, is found on this last page, signed by Condy Raguet, Secretary of the meeting that passed the resolution for a call. The occasion of dedicating the new temple was taken advantage of, for we find that the meeting at which the call was adopted was held on the day of the dedication. The Convention itself met, pursuant to the call, on May 15, 1817,—Ascension Day. Its proceedings are given in the succeeding July number of the *Repository*. The proceedings of the second General Convention, held from April 30 to May 2, 1818, in the city of Baltimore, appear in the *Repository* of July 1818.

We see now from the character of the contents of the *Repository*, and of the events recorded in it, that the New Church in the United States was then assuming an organized form. Hitherto, the energies of the members had been mainly directed to printing and publishing. As early as 1787, Francis Bailey published "A Summary View of the Doctrines." In 1789 he published, almost entirely at his own expense, the "True Christian Religion," and afterwards "Conjugial Love;" Col. Carter, of Maryland, assisting. We find on pages 102–3 a list of the American editions of New-Church works, and of New-Church magazines in England and America. The earliest printed in Boston was the "Treatise on Influx," 1794, by Folsom and Andrews, followed, in 1795, by several of the smaller works and the "Divine Providence," at the charge and risk of the Rev. William Hill.

Now, in 1817, there were nine organized Societies instituted for the worship of the Lord in his Divine Humanity. These were at New York, Baltimore, Philadelphia, Danby, N. Y., Bedford, Pa., Brownesville, Pa., Steubenville, O., Lebanon, O., and Cincinnati, O. The *Repository* became a medium of communication between them and all the known receivers of the doctrines. It was continued for two years, eight quarterly numbers having been issued. It was ably conducted, and contains much that is valuable to readers of this generation. The necessity for brevity compels me to omit the notice of several important articles in it, relating to the early formation of the Church. It is presumed that inadequate pecuniary support led to its discontinuance. We find the following appeal on its last page: —

"We have now completed our first volume. It is for our readers to judge how far the work is worthy of future patronage. Without taking praise to ourselves for the manner of its execution, we are free to say, that a publication of this nature is indispensible to the speedy establishment of the Church in the United States. It affords the most effectual means of uniting friends, so widely separated as to place, in one bond of affection and combined operation. The emanations of heat and light from our common Lord, whilst they are distinctively appropriated by each recipient, will be transmitted and again collected into one focus, for the warmth and illumination of the whole Church. As the expense of such a publication requires considerable patronage, our friends in every part of the United States are affectionately requested to exert themselves to procure subscribers wherever it is practicable. Few of the Church, it is presumed, are so destitute of worldly means, as to be unable to pay a year's subscription for the *Repository*, and where means are given, we hope they will not be withheld. In those places where advertisements can be inserted in the newspapers, free of expense, we would suggest the propriety of our friends advertising the *Repository*."

Willard H. Hinkley.

THE FIRST MEN.

Among the numerous questions in regard to the relations which statements in the writings bear to the results of modern scientific research, which have been discussed by students of Swedenborg, and given in the periodicals of the Church, the writer does not remember to have seen much, if anything, bearing upon the divergence, seeming divergence, perhaps, between the theories of the scientists and the statements of the writings as to the first created men; and perhaps a service could be rendered if some of the many able writers would direct their attention towards clearing up these apparent discrepancies which are confusing to some of us.

According to the archæologists, proceeding back from historical man through the stories told by the discovered implements of the iron, the bronze, and the stone ages, and by the remains left by the lake dwellers, the cave dwellers, and those deposited by the glaciers and other agencies, we find that the first evidences of man, coeval with the mammoth, present him as having an existence closely akin to that of the brute, when he must have struggled for an existence of a savage, "fighting with the cave bear for the possession of a bone."

Through successive stages measured by centuries, and perhaps by milleniums, through one savage state of existence, only less so than the preceding, he seems to have finally emerged into the dim light of civilization and of history. To quote from Prof. Wilson in the "Encyclopædia Brittanica": —

> "Everywhere man seems to have passed through the same progressive stages. First, that of the savage or purely hunter state,—a condition in which man is most nearly in the state of a mere animal subsisting on its prey. . . . He appears everywhere in this first stage as warring with seemingly inadequate means against gigantic carnivora, the contemporary existence of which is known to us only by the disclosures of geological strata or ossiferous caves, where also the remains of still more gigantic herbivora confirm the idea of man's exhaustive struggle for existence."

PACIFIC SCHOOL

He then adduces the modern Esquimaux warring with the monstrous polar bear as the nearest analogy to such a state of life; and states that such a people, in whom there is no inherent element of progress, if uninfluenced by external impulses, or unaffected by any great amelioration of climate, are likely to prolong the mere struggle for existence through unnumbered centuries.

Having passed through this hunter or savage state, next succeeds the pastoral state, with its domesticated animals, and flocks, and herds; then the third or agricultural state,—the Aryans, etc., when the elements of settled social life appear. In this connection an interesting statement comes to mind, made by Prof. Morse in one of his series of interesting lectures on Japan, delivered last winter.

Speaking of some fragments of ancient bones brought to light in one of the islands of the Japanese Empire, and supposed to have once belonged to individuals of a pre-historic race preceding the Ainos, he described them as evidently belonging to a people very far down in the scale of humanity, one of the evidences being the obtuseness of the front angle of the tibia. A long series of observations has established the theory, that as man has advanced from the state of the savage, so has this bone become sharper, and its appearance, when found in human remains, is one of the means relied upon for fixing the period to which they belong.

In regard to the bones of which mention is made, the conclusion of scientists, by whom they were examined, was, that they belonged to a people similar in habits to the troglodytes of Europe, and probably of as great antiquity,—a conclusion very interesting, if true, as tending to show the same condition of human life existing in such widely-separated portions of the globe.

In short, we find that following the investigations and conclusions of the archæologists, it is apparently satisfactorily shown that man, before the civilized state, was for ages a savage, struggling for existence with means inferior to those of the brutes by which he was surrounded, providentially preserved from destruction till such time as the Divine spark of intelli-

gence should be stimulated to activity in overcoming the disadvantages of his condition.

Having consulted the naturalists, let us turn to the writings. Here we find that,—

"The first men were of a celestial nature."

"That in the most ancient time men conversed with spirits and angels."

"That the Most Ancient Church represented the celestial kingdom of the Lord, and that the most ancient men were of this Church."

Numerous other statements of similar character will readily occur to the reader.

With the writings, which we believe were given us by Divine permission and direction for our instruction, appearing to place the Ancient Man only a degree lower than the angels, and over whose descending steps of degradation his descendants are now feebly retracing the returning way, on the one hand; and the cumulative evidence from the researches of the archæologist placing him but a step above the brute, his actions governed scarcely by reason, on the other; what many New-Churchmen seek is how to view more understandingly the testimonies of the drifts and caves in the light of the writings. And this involves the question of what the Church can offer towards connecting the ancient man, or the man of the Most Ancient Church, with any period in the history of the globe.

All we can learn of the prehistoric man from a scientific stand-point is from the evidence of research and investigation.

All we can know of the men of the Most Ancient Church is what we draw from the writings. How shall we reconcile the conclusions of the one with the statements of the other?

If the first men were of a celestial nature, then they must have preceded the archæologist's primitive man, to whose low estate, as previously described, a portion at least of their descendants must have sunk through ages of ancient geological periods. In the small portion of the globe, where civilization is first found, and whence it proceeded, the more favoring con-

ditions of climate, and the operations of the Divine purpose, hastened the ebbing and returning flow of the tide. But as this reasoning reverses the now generally accepted scientific theory of the order of creation and development of man, may it not be that the terms "most ancient men," "men of the Most Ancient Church," and the like, are intended to apply to man after he had been regenerated,—that is, had arrived to the seventh day of creation,—and not literally to the first created human beings. This view would seem to be sustained by some passages from the writings themselves, as when food, clothing, and dwellings, and forms of government of the most ancient men are described, implying a previously acquired knowledge of baking and otherwise cooking food, and of the art of producing fire etc., and of building and furnishing houses etc.

Also, in A. C., n. 286, we read,—

"The preceding chapters treat of the most ancient people and of their regeneration; primarily of those who had lived like wild beasts, but at length became spiritual men; then of those who became celestial men and constituted the Most Ancient Church."

Here a distinction seems to be made between the men of the Most Ancient Church,—or the celestial men,—and those first created; and as it is always more satisfactory to find the theories of science leading up to, rather than away from, the statements in the writings, one is the more inclined to think they are reading aright when they understand them to make this distinction. With this suggestion, namely, that we are not to understand the terms in the writings of "first men," "most ancient men," "men of the Most Ancient Church," and the like, as applying to the first created human beings, but rather to a certain portion of the human race who had advanced through successive stages to the celestial state, when they constituted the Most Ancient Church. I will leave the subject, as it is presented with the design of bringing out some views from those who are more familiar with what is to be found in the writings regarding the first men, and with the subject itself as viewed by scientists, rather than to advance and support any theory.

John A. Thompson.

SWEDENBORG STUDIES.

THE VISIBLE LORD.

In speaking of passages in the Old Testament which contain what is known as anthropomorphism, namely, statements attributing to Jehovah the acts and feelings of a man, Swedenborg more than once made use of expressions which, taken alone, do not convey the whole truth, because they seem to present the Divine as unapproachable and unknowable, and do not bring out, also, the great fact that Jehovah in the Lord, the Divinity in the Divine Humanity, should be thought of as the Divine Man. To the Christian who thinks of the Lord in the Transfiguration, when he prays to him or reflects upon him, nothing is more palpably true in the teachings of the New Church than the declarations in regard to the visibility of the Lord to angels, and to the mental vision of men; but there are passages, as just remarked, which do not bring out this truth, and they may profitably be considered in connection with others, so that the whole truth may appear.

Early in the "Arcana" we find the teaching,—

"It is known that Jehovah has not ears nor eyes as man has, but that by the ear and eye is signified an attribute which can be predicated of Divinity, namely, infinite will and understanding."—A. C., n. 3869.

This idea, taken alone, is clearly not the whole of Christian truth as to knowledge of the Divine Form. The same thought may be found elsewhere, as for instance,—

"When Jehovah is said to speak, it is the same as to say that it is or is done thus or not thus, for nothing, except that he *is*, can be said of Jehovah."—A. C., n. 926.

"All the thoughts of man are bounded by the natural things which are of his senses. Whatever is not spoken from and according to these, is not comprehended but perishes, as does undetermined vision in some ocean or universe. Wherefore if doctrinals should be otherwise expressed before man, they would

not be received at all, and thus no respect would be had for them; which appears clearly from all things in the Word: there, for the same reason what is purely Divine is expressed naturally, yea, sensually, as that Jehovah has ears, eyes, a face, and affections like man's, anger, and so on."—A. C., n. 2553.

In regard to anger, repentance, and the like, as attributed to the Lord, there is no need to dwell, as all understand the cause of such accommodation of language to fallen men. It is only with the qualities of perfect Humanity that we are now concerned, and, as all will expect, we find further on in the same work a needed addition:—

"All who think of God from self or the flesh, think of Him indeterminately, thus with no definite idea; but they who think of Him, not from self or the flesh, but from the spirit, think of Him definitely,—that is, they present to themselves the idea of the Divine under the human figure. Thus do the angels in heaven think of the Divine, and thus did the wise ancients think."—A. C., n. 8705.

The same important truth appears later in another aspect:—

"It is to be known that the Lord acknowledges and receives all, of whatever earth, who acknowledge and worship God under the human form, since God in the human form is the Lord. And because God appears to the inhabitants of the earths in an angelic form which is human, therefore when spirits from those earths hear from the spirits and angels of our earth that God is actually Man, they receive that word and acknowledge it, and rejoice that it is so."—A. C., n. 9359.

It is evident from these two passages that the teaching of n. 3869 should not be taken alone, and that it needs to have the other passages taken with it. In subsequent works the same additional thought is very fully given. We read in the "Apocalypse Explained,"—

"That the Word is to be understood according also to the sense of the letter, that God hath a face, eyes, and ears, and hands, and feet."—A. E., n. 1116.

Our readers will remember the instruction in "Heaven and Hell": —

"All the angels who are in the heavens perceive the Divine under no other form than the human; and, what is wonderful, those of the higher heavens cannot think otherwise of the Divine. Into this necessity of thought they are brought by the Divine itself which flows in, and by the form of heaven, in accordance with which their thoughts extend themselves around. . . . The Lord appears in a Divine angelic form, which is human to those who acknowledge and believe the Divine to be visible, but not to those who believe it to be invisible. For the former can see their Divinity, but the latter cannot."—H. H., n. 79.

To this there is soon added a statement as to the men on earth: —

"Since the perception of the Divine is such in the heavens, therefore it is implanted in every man, who receives any influx from heaven, to think of God under the human figure."—H. H., n. 82.

We now reach a statement which is apparently opposed to A. C., n. 3869. It runs thus: —

"Every one can affirm in himself, who believes that God is Man, that there are infinite things in God; and because he is Man, he has body and everything thereof, thus face, breast, abdomen, loins, and feet, for without these He would not be Man; and because he has these, he has also eyes, ears, nose, mouth, and tongue, as also what is within man, as heart and lungs, and their dependent organs; all which, taken together, make man to be man."—D. L. W., n. 18.

This statement is startling because we are so influenced by the common opinion that the Divine is incapable of being imagined, or presented in any comprehensible form before the mind, but the truth of the doctrine is made clear by reflecting that we are not to think of Divinity apart from its manifestation in our Lord, and by remembering the words already quoted: "God in human form is the Lord." Swedenborg

goes on, in the work last cited, to explain the idea expressed in our extract, and finally says,—

"Hence may be seen the emptiness of the ideas of those who think of God otherwise than as of Man, and of the Divine attributes otherwise than as being in God as Man, because, separated from man, they are pure entities of reason."—D. L. W., n. 289.

Passing to a later work, we read,—

"The idea of God as invisible is not determined to any one, nor terminated in any one, wherefore it stops and perishes. The idea of God as Spirit, when spirit is believed to be ether or wind, is an empty idea. But the idea of God as Man, is a just idea; for God is Divine Love and Wisdom with all their qualities, and the subject of these is Man, and not ether or wind. The idea of God in heaven is the idea of the Lord; he is God of heaven and earth, as he teaches."—A. R., n. 224.

The last published work of Swedenborg deals very fully with this great practical principle, as may be seen at once:—

"Faith in the Lord God the Saviour, who can be approached and seen in thought because he is God and Man, is not an undetermined faith, but has its bounds of beginning and end, and, once received, remains; as when any has seen an emperor or king, so often as he remembers, their image returns."—T. C. R., n. 339.

Still more strong is another declaration:—

"The faith of the New Church is in God visible, approachable, and that may be united with, in whom, as the soul in the body is God invisible, unapproachable, and that may not be united with, concerning whom there is the idea of Man because the one God, who was from eternity, was made man in time."—T. C. R., n. 647.

This is the teaching, much more fully expressed and explained in the works, but here brought out in brief quotations in order to remove the impression made when A. C., n. 3869 and D. L. W., n. 18 are brought abruptly together.

It may be well, however, to add from Swedenborg two cautionary statements of great importance to those who

would fully study the subject. The first is as to the actual form under which we shall think of the Lord, so as to avoid the material idea of him as occupying a certain space, an error which is fully exposed by Swedenborg, who teaches clearly the necessity of our thinking of God apart from space; that is, as in all space, but without himself being a part of space. This caution is as follows:—

"His human body cannot be thought of as great or small, or of a certain stature, for this is of space."—D. L. W., n. 285.

This teaching, while it does not remove the necessary thought of God as the Lord, does bid us be careful not too sharply to define our mental image of him, and the same caution is given again in different language:—

"Every one who thinks of God from person alone, and not from essence, thinks materially; and he who thinks of his neighbor only from form, and not from quality, thinks materially. Think of God from essence and thence of person, and not from person and thence of essence."—A. R., n. 611.

That is, we are to think first and mainly of the essential qualities of love and wisdom, and of the redeeming work of our Lord, and then we shall think rightly of his form, for the conception will then be derived from our love of him, and understanding of his ways, rather than from some picture or sculpture, the work of men's hands.

AS TO THE DECALOGUE.

The Decalogue, its division into ten precepts, its language, and its arrangement into two portions, have been subjects of much interest among all Bible lovers, and our people have closely studied all that is said by Swedenborg. It is our present purpose to allude to one point only, and this is, the manner in which the commandments are recited by Swedenborg in comparison with the way in which he was taught them in infancy. All have noticed that in the chapter of the "True Christian Religion" on this subject, the longer precepts are much abbreviated, and appear as follows:—

"1. There shall be no other God before me.

"2. Thou shalt not take the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless that hath taken his name in vain.

"3. Remember the Sabbath day to sanctify it. Six days thou shalt labor and do all thy work, but the seventh day is the Sabbath to Jehovah thy God.

"4. Honor thy father and thy mother, that thy days may be prolonged, and that it may be well with thee upon the land.

"5. Thou shalt not kill.

"6. Thou shalt not commit adultery.

"7. Thou shalt not steal.

"8. Thou shalt not answer as a false witness against thy neighbor.

"9. Thou shalt not covet thy neighbor's house.

"10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

We had for years desired to compare this enumeration with that of the Catechism in which Swedenborg had been instructed, as we knew that he had adopted the Lutheran arrangement into ten; but we were unable to find the Catechism in Latin until recently, when, through the kindness of a friend, we received a little volume published at Leipsic in 1756, and containing, among several valuable and official expositions of Lutheranism, the larger and smaller Catechisms. Turning to the enumeration of the Decalogue, we found it to be the same. Thus the first was simply, "Thou shalt not have strange gods before me."

But the Latin is not the same, and that used by Swedenborg is more exact. He seems only to have retained the form, but he evidently made no use of the Catechism beyond this, though he entitled his chapter on the subject, "The Catechism or the Decalogue," and showed that he was thinking of that treatise by speaking in T. C. R., n. 325, of "the Catechism now in use." A little examination of the Latin of the Decalogue in T. C. R., will show that it agrees very nearly with Schmidius, as may appear from citing the seventh commandment from all three:—

Luther: "*Non loqueris contra proximum tuum falsum testimonium.*"
Schmidius: "*Non respondebis contra proximum tuum testis falsus.*"
Swedenborg: "*Non respondebis contra proximum tuum falsus testis.*"

Or take the fifth:—

Luther: "*Non furtum facies.*"
Schmidius: "*Non furaberis.*"
Swedenborg: "*Non furaberis.*"

Before leaving the subject we must remark that, in writing the "Arcana," Swedenborg probably translated the Hebrew directly. He there wrote the seventh commandment thus: *Non respondebis in proximum tuum testis mendacii.*

EVIL ONES SPOKEN OF AS IN THE GRAND MAN.

NOTHING is more impressive to the reader of Swedenborg than the teaching that all men are created as parts of one great organism, so that, of all the myriads, each soul has its own office and destiny; and that all those in the spiritual world who are heavenly, constitute, in the Lord's sight, one great unit of humanity, the *maximus homo.* This great idea was brought forward early in the "Arcana," and was treated of by specifying to some degree the quality of those who constituted, so to speak, the respective parts of the great body. He also explained the distinction between those who were of that heavenly unity and those who were not. This may be seen from a single passage:—

"The quality of those within and of those without the Grand Man must first be told. All who are in love to the Lord and in charity towards the neighbor, and who do good to him from the heart according to the good in him, and who have a conscience of justice and equity,—these are within the Grand Man, for they are in the Lord, and consequently in heaven. But all who are in the loves of self and the world, and hence in evil desires, and who do good only because of the laws, or for self-honor, worldly riches and reputation thence, and thus who are inwardly unmerciful, being in hatred and vengeance against the neighbor for the sake of self and the world, and who delight in their neighbor's harm when

he does not favor themselves,— these are without the Grand Man, for they are in hell. These do not correspond with any organs or members in the body, but with the various corruptions and diseases therein."—A. C., n. 4225.

Swedenborg frequently uses the words "in the Grand Man or in heaven," "outside of the Grand Man, that is, not in heaven," as may be seen in nos. 3637, 3741, 3883, and in the number just quoted.

In one passage, however, he speaks as if the evil were in the Grand Man, and this exceptional passage requires a brief consideration. In treating of the attack of Amalek upon Israel, spoken of in Exodus xvii. 8, he says that Amalek signifies "falsity from interior evil," and explains what this is, and how much more harmful it is than falsity from outward evil which does not conceal its true nature. He says that they who are in outward evil are called evil spirits, and that they who are in inward evil are called evil genii. He then describes the separate regions occupied by the two classes, and adds,—

"These genii in the Grand Man belong to the province of the cerebellum, and also to that part of the spinal marrow which sends forth fibres and nerves to the involuntaries."—A. C., n. 8593.

Here is apparently a confusion, though not a direct contradiction, of the first and general statement. It implies a contradiction, however. We have thought, after some study of the point, that the probable explanation is that Swedenborg meant that these persons were in the abuse of qualities, which, had they been righteously developed, would have placed them in heaven and in that relation to the rest of the angels figuratively described by saying that they were in the cerebellum and spinal marrow. But they were evil and harmful, and their influence was for disorder. Still their evil was the exact opposite of the good they might have exercised. Thus, though in perversion, they were of their own part, and their approach to one like Swedenborg would bring painful sensations to that part of the body. This seems to be all that is meant. They

were not in heart of the Grand Man of heaven, they had just been referred to as infernal, but their relation, a perverted relation, was to the function of the cerebellum and spinal marrow.

We would suggest that a brief note of explanation is needed in the English translations of this number.

BOOK NOTICES.

THE ANDOVER REVIEW.

THE effort of Rev. Joseph Cook, the "Boston Monday Lecturer," to outlaw the new phase of evangelical thought represented by the brothers Smyth, Munger, Gladden, and others, has resulted, as such efforts commonly do, in giving a great impetus to the movement opposed. In this age, at least, religious thought cannot be frowned down; and, while the assailant retires from this contest, he sees an army gather about his once dispised foe. For the "new theology," as it has been called by some, cannot be set aside with laughter about the "new what-is-it," nor with the gibe that its own disciples cannot define it; it is a tendency from fidelity to a "scheme" to fidelity to the Lord; it is not afraid to learn, sincere, even child-like; it is open to new light, because it seeks it; it speaks, not because it has learned, but because it is learning; it stands at the entering in of the cave, listening to the still, small voice.

The strength of this movement is notable, and appears at once in the establishment of the *Andover Review*, under the editorial charge of five professors of that hitherto conservative Theological Seminary, who have "the coöperation and active support" of four others of the Faculty. A published list of contributors includes some sixty well-known names, among which those of Professors Abbott of Harvard, Brown of Union, Crowell of Amherst, Griffin of Williams, Hall of Johns Hopkins, and Ladd of Yale, are noticeable. Here, also, are Presidents Buckham of the University of Vermont, Gilman of Johns Hopkins, Merrell of Ripon, Perry of Doane, Robinson of Brown, Seelye of Smith, and others; while of leading clergymen there are two scores.

These unite to "advocate the principles and represent the method and spirit of Progressive Orthodoxy," the object being

"not controversy, but positive and constructive work in the sphere of opinion and belief. . . . Recognizing the fact that no age can honorably refuse to face the more serious problems which confront it, there will be no hesitancy in candidly investigating and discussing the vital questions of the present."

To the New-Churchman, the appearance of such a review, and the open declarations of those who produce it, can only bring satisfaction. It is an indication, beyond all question, of a healthful change in religious thought. Men are returning to the spirit of primitive Christianity. Faith reënters its union with charity. A movement, it may be of no great force as yet, but moving in the right direction; an effort rather than an accomplishment; a spring bud rather than a summer fruit. We cannot use any of the sarcasm which has been and is in use towards the "new theology," nor can we hail as of mature strength a growth so tender as yet; but we can approve of and rejoice in the manifest spirit, and look with pleasant anticipation to the future of this tendency. The religious world around us is no longer divided between supporters of a faulty theology and its hostile critics, but there now arises a third party, not intending to be on either side of this long-continued and enfeebling contest, but hoping to promote peace by leading both sides to follow to fresh fields.

The first number of the *Review* is excellent in appearance. A dark blue cover contains one hundred and twenty well-printed pages. Houghton, Mifflin & Co., Boston, are the publishers. The price, three dollars, is very small for so large a monthly publication. We find the contents varied, yet wholly appropriate. First, Prof. Smyth, the leading Editor, treats on the "Theological Purpose of the *Review*." "To revive the primitive consciousness of spiritual truth; to realize the living Gospel, out of which came the Gospel that Apostles preached; to require that all ecclesiastical confessions and dogmas, and all theological creeds and systems, prove themselves, if they can, to be truly Apostolic and Biblical by showing that they are genuinely Christian,"—these are among the specified objects of the *Review*. Again the writer says,—

"Many dogmas have become extinct. Others must go. Not all is genuine which wears the garb of Orthodoxy. . . . To our thought, there is a preparation and demand for better statements of Christian doctrine in the religious life of our time."

Washington Gladden follows with a bright paper on "Christianity and Æstheticism," wherein we note the words,—

"Whatever other elements may be included in the Divine sacrifice for men, it is acknowledged by all that the deepest meaning of it is not perceived until we behold the Divine love going forth after men to rescue them from the ruin into which their sins have plunged them, and to lead them in paths of righteousness."

In a paper by Geo. B. Jewett, some account is given of the Norris bequest to Andover Seminary, and of the celebrated trials caused by the attempt to break the will. It is noteworthy that Mrs. Norris always attended the Holy Communion, but never deemed herself worthy to partake.

The sermon which follows next is not excellent. Then comes a little poetry, a good review of Prof. Ladd's "Doctrine of Sacred Scripture," by Prof. Harris, a cogent article on the past and present "Religious Condition of France," by Dr. Beard, who justly says, "If Romanism dies slowly, it is yet in decline. If atheism puts forth strength, it is not the strength of God."

The concluding portion of the number contains Editorials, Theological and Religious Intelligence, Archæological Notes, Book Notices, and Periodical Literature, in which departments it is enough to say that there is evidence of pains being taken with a fair measure of success for a first number. We shall be surprised if improvement in some respects is not seen at once.

This glance at the new *Review* is preliminary to further use of it in our pages, and this mention of it is made in the effort at once to do justice to a promising development of religious thought, and to induce our readers to subscribe for and carefully read the new periodical.

World-Life; or, Comparative Geology. By Alexander Winchell, L. L. D. Chicago: S. C. Griggs & Co. 1883. pp. 642.

Whether as a text-book of geology in its wider aspects or as a compendious treatise on the past and present theories of the universe, this well-printed work will hold a high place. Its author, who occupies a chair in the University of Michigan, is already well known through his work on the "Pre-Adamites," and his less valuable "Sparks from a Geologist's Hammer"; but the present work will give him reputation as a painstaking student, and fair-minded critic of other men's views. He divides his book into

three parts, which are concerned with "World-Stuff," "Planetology," "General Cosmogony," and the "Evolution of Cosmogonic Doctrine." Under his first head he discusses Cosmical Dust and Nebular Life; in the second part he considers the Origin of the Solar System, General Cosmogonic Conditions of a Cooling Planet, the Present Condition and Cosmogonic History of the Planetary Bodies of our System, Planetary Decay, and the Habitability of other Worlds. His third part is given to Fixed Stars and Nebulæ, and the Cosmic Cycle, and he devotes the fourth part to Pre-Kantian Speculations, Kant's General History of Nature, Dr. Lambert and Sir William Herschel, and La Place's System of the World, closing with a Systematic Résumé of Opinions.

Dr. Winchell does not seek to bring forward his own views, or to defend them, so much as to exhibit with fairness to all, himself included, the gradual development of the nebular theory. We have found his work, so far as we could follow him, exceedingly interesting, if not always perfectly conclusive. Perhaps because we do not like to begin with chaos, nor to end with planetary decay, we find the present state of scientific thought unsatisfactory. But if all scientists were as reverent and as receptive as this writer, progress towards a larger view would be rapid.

In Dr. Winchell's view, the planets stand in line as it were, the earth in the centre with its habitability, the moon in an advanced stage of decay, and Jupiter in the state of chaos. He does not fail to suggest, however, that the basis of his reasoning, the need of conditions elsewhere precisely like those attending humanity here, may be insecure.

Our readers will be interested to know what is said of Swedenborg's scientific views as to the development of the universe. Dr. Winchell begins his "Evolution of Cosmogonic Doctrine" with the Pythagorean Hicetas about 500 B.C., and then, with brief mention of the views of other ancients, comes down to Kepler, Descartes, and Leibnitz, most approving the latter. To "the vortical theory of Swedenborg," he then gives some pages of attempted summary of the "Principia." He had read the work only in the translation. He speaks with perfect fairness, indicating a point in which Swedenborg improved upon Leibnitz. In a very good "Résumé of Opinions," he places to Swedenborg's credit such points as he believes due to him, and which give him a place of honor.

The especial value of the book is its comprehensiveness, as is indicated by the fact that more than three hundred authors are cited.

Full Report of the Trial of Rev. John W. White for Heresy. Philadelphia: E. Claxton & Co. pp. 95.

While the trial of Mr. White was of especial interest to Presbyterian clergymen, on account of the questions involved in the proceedings, no New-Churchman can fail to be interested in the case. From the full statements read by the defendant, it appears that he was reared to unquestioning acceptance of Calvinism, entered, undoubting, upon the ministry, and has always labored with much acceptance in one place. His mind at maturity revolted from the old "scheme," and he sought for views more full of Divine love. These he gradually found till a rational system resulted. At the same time he became known as a reader of Swedenborg. Hence the trial, at the end of which he was permitted to resign. He was then joined by Rev. J. C. Wilhelm, whose statement, printed herewith, is very strong though brief.

From the printed testimony, it appears that there was an effort, not unsuccessful, to show that Mr. White preferred Swedenborg to the Catechism, and that he had not presented his views in a manner always intelligible to the laity. The reading of the testimony reminds one of the new wine in old bottles. Had the preaching been connected with explanations of the prophecy as to the Second Coming in its true meaning, Mr. White might sooner have lost his place, but would more clearly have defined his position and that of those among his people who could go with him, and he would have a definite position now. Without predicting, however, we can welcome the issue of the pamphlet, and have no doubt of its doing much good. Mr. White deserves and should receive the moral support of our people.

The Works of Orville Dewey. D.D. With a Biographical Sketch. Boston: American Unitarian Association. 1883. pp. 804.

The calmness and reasonableness of those who, fifty years ago, studied the accepted faith, and found it wanting in love and wisdom, and gave their congregations their new light, are well illustrated in the sermons of Dr. Dewey. He was born in 1794, and died in 1882. His ministerial work was mainly in New Bedford and New

York, his health being always so delicate as to require several periods of total rest. This volume, which is remarkably neat, considering that it is sold for one dollar, contains some ninety chapters, mostly sermons, but including a series of twelve lectures before the Lowell Institute. He is seldom theological or controversial, and excels in even, clear, cogent treatises on moral subjects. Nor does he avoid subjects requiring courage, but approaches all with steadiness and vigor. Theologically he was an Arian, and has, so far as we know, no followers among the younger Unitarian clergy. Indeed the book is a sort of antidote, and will have, we hope and believe, an effect to draw people back from the present tendencies of that body.

To ministers we commend the style of these sermons. They are good specimens of the art. Longer than are now required, and in a degree repetitious, they are models, nevertheless, because they attract the mind to the theme rather than to the preacher, and because they quietly and amply illumine the whole subject in hand, and increase the hearer's intelligence while they also reach his heart.

MARGARET FULLER. By JULIA WARD HOWE. Boston: Roberts Brothers. 1883. pp. 298.

THE little circle of people who gave intellectual prominence to Boston some years ago, had many characteristics which are well worth studying. They were more or less visionary, they were inclined to self-complacent and oracular discourse, but they did much to break the ice of Puritanism, and to open the way to reforms of every sort. Their "conversations" would not be listened to now with the same respect, but their example as to candor must not be neglected.

Among the transcendentalists, Margaret Fuller was a marked personage. She had been very precocious, and had acquired much learning at the expense of health. She was large in frame, excessively blond in complexion, nervous in manner and given to sarcasm, but she won and kept true friends. Mrs. Howe has told the story with coolness, not concealing the faults, yet not failing to do justice to the pathetic side. The story of the marriage with Ossoli is told with true feeling, and the tragic end of both lives is narrated with the best skill.

All the volumes of this series of "Famous Women" deserve a

wide reading, especially by those young women who would make the most and best of their lives.

Development of English Literature and Language. By Alfred H. Welsh. Chicago: S. C. Griggs & Co. 1883. Two volumes in one. pp. 506 and 560.

A book which gives the history of our language, traces the effect produced upon it by the political, social, and religious influences of the centuries of its development, points out the achievements of English literature in all its stages, and presents sketches of the leading authors of each period, is one necessary to every good library. Mr. Welsh has produced a work, already well known, which deservedly stands first in its class. His treatment is always fair, clear, and concise; his critical notices of authors, with extracts from their works, are very well done; and his careful presentation of all history affecting the development of literature, leaves nothing to be asked for. Readers will find this book full of quotations which they will mark for use, and they will note that the author has apparently no religious or other bias to affect his judgment.

If we have caught him tripping once, it is when he confounds Pilgrims with Puritans, as if the witchcraft persecutions sprung from the Independents who came to Plymouth. But the error is slight and very common.

The volume is patly, but excellently made so that one can catch it up for a brief reading, and he will be sure to find at once something interesting and valuable.

A Journey in Palestine. By John Worcester. Boston: Massachusetts New-Church Union. 1884. pp. 119. Price fifty cents.

The account of the journey in Palestine, taken by Rev. John Worcester and his son in 1882, is fresh in many minds from reading the letters which were printed in the *Messenger;* but all will be glad to read and retain them in the permanent form presented in this neat and inexpensive volume. A map, which is attached, shows clearly the route of the trip, and a full Index, makes it easy to refer to the description of any place visited. The account is characterized by its omission of personal details which often mar such books, by its brief, but felicitous descriptions of scenery, and by its careful judgments upon mooted points.

The English Bodley Family. By H. E. Scudder. Boston: Houghton, Mifflin & Co. 1884. pp. 195.

What a marvellous improvement in books of travel for the young! Who could have dreamed of this when first reading "Rollo in Europe"! And this great gain is but the promise of more. The Bodley books, as is well known, are as interesting to old as to young, and we can hardly say more than to express our hope that the series will not soon end. Mr. Scudder knows well that people, young and old, do not want mere amusement, and he goes on to tell of things they really wish to know, weaving his account into a good story.

Traps for the Young. By Anthony Comstock. New York: Funk & Wagnalls. 1883. pp. 253.

A book by Mr. Comstock, the well-known agent of the New York Society for the Suppression of Vice, merits a careful reading on account of the importance of the subject and the respect felt for the author. In these pages are given descriptions of certain ways in which the boys and girls of our land are brought into danger, and, though pains is taken to avoid such language as would excite evil feelings, sufficient evidence is given to show that the descriptions are accurate. Such a book may do something towards changing the public sentiment which now approves of the fullest accounts of crimes in the daily newspapers, of sensational plays, and of those novels which are powerful in debasing the mind. The book strikes us as one likely to be very useful in public libraries.

Twenty Poems from Longfellow. Boston: Houghton, Mifflin & Co. 1884. pp. 61.

In an exquisite little quarto have been printed twenty short, descriptive poems of Longfellow, with illustrations engraved from paintings by his son. The Mad River of the White Mountains, The Songo River, The Bells of Lynn, The Village Blacksmith, and others dear to all lovers of poetry are given here. As a gift-book, it deserves a wide sale, and, wherever it is read, will stir fresh affection for the poet and his music.

THE NEW CHURCH.

The Christian Register and Ourselves.

In November last, the *Christian Register* (Unitarian) made a little retort upon the *New-Church Life*.

Having been brought up a Unitarian, and having the conviction that the *Christian Register* would hear the truth on any subject, we wrote, over our own name, the following letter:—

"*To the editor of the Christian Register:*—

In your last issue, you alluded to a statement made in the *New-Church Life*, a paper published by the young people of Mr. Tafel's Society in Philadelphia, and ask whether Paul was 'remanded to hell on account of his devotion to morality and religion, or because he did not believe in Swedenborg — which?' May I reply that there is no dilemma here, since no person ever was or will be condemned on one account or the other? And, with your kind leave, I would add that readers of Swedenborg will search in vain through his published works for any mention of Paul personally. In the 'Memorabilia,' containing private records of experience, Swedenborg does allude to Paul personally, having learned that he retained, in the other life, a desire for pre-eminence. It is, of course, well known to you that, in alluding to a fault of this sort in the character of the eminent apostle, whose writings Swedenborg defends from false interpretations, he does not stand alone. No one denies that Paul uttered the first anathema against those Christians who differed from him, nor that he withstood Peter to the face 'because he was to be blamed.' In love of truth, yours,

T. F. Wright."

Our letter was inserted, and was preceded by an editorial comment about six times as long,— too long to be here quoted. We can only make an extract or two:—

"In another column, a correspondent, who is a public expounder of Swedenborgianism, replies to our interrogation with a mild apology for Swedenborg, but fails altogether, as it seems to us, to justify him in his singular and amusing vilification of the apostle.

"One might infer from our correspondent's note that Swedenborg's offense in regard to Paul consisted simply in ignoring him. But this is not the case. He has left on record in unmistakable language his estimate of Paul; and it is such an estimate that we are not surprised that modern Swedenborgians should wish to excuse it.

"Of Swedenborg's works, his 'Spiritual Diary' in twelve volumes is one of the most important for those who wish to study the peculiar operation of his mind. It covers a period of seventeen years, from 1747 to 1764, during which some of

his most important works were produced. In this 'Diary' there are various references to Paul, which show why Swedenborg rejected his epistles, and why he does not more frequently refer to Paul in his other writings."

The editor then quoted several passages, and concluded with some satirical remarks.

The allegation that we had answered unfairly was the only part of the editorial that annoyed us, and this, as we supposed, was intended to prevent our replying. We did not reply, believing that readers would see that we had not sought to give the impression that no mention was made of Paul; for, when our letter was reached, it would be seen that we said that "Swedenborg did allude to Paul personally," and that we told how and where. Our only aim in mentioning the subject here, is, to set down a few thoughts which come to us after an interval of some weeks.

I. The editor of the *Register* is mistaken in his impression that we would appear as an apologist. The truth is not an apology. What we stated was true, so far as we can still see. If our friend misunderstood us, that may be our fault, but we do not see how we could have been misunderstood.

II. The *Register* is mistaken in supposing that the writer is an expounder of Swedenborgianism. New-Church people do not obtain their theology from a personal source, but, by means of the theological works of Swedenborg, from the Sacred Scriptures; and the doctrines which they hold are "drawn from the literal sense of the Word, and confirmed thereby."

III. The *Register* is mistaken in supposing that Swedenborg either vilified the apostle, or left on record an estimate of Paul, or rejected his epistles. As to the epistles, he says that Paul spoke from inspiration, but explained how it differed from that of the prophets, that the epistles are the "doctrinal writings" of the early Christian Church, and that they belong to the "Apostolic Word." In setting down what he learned of Paul, in the fragmentary style of a private diary, which the translation from the Latin turns into formal sentences, he cannot justly be said either to form an estimate or to vilify.

IV. The *Register* is mistaken in its estimate of the "Diary." It is not a work in twelve volumes; it is simply a record of facts and experiences, some part of which were used in writing for the Press, while the rest was left unused. To bring it out as "one of the most important of Swedenborg's works," is just like taking an

artist's preliminary study and insisting that its condition is the criterion of his art. If the world would cry shame! at such a deed with an artist, it will do the same now. We cannot tell where our friend got the idea of twelve volumes. Dr. Tafel edited the Latin as the manuscripts came to his hand, and made out seven parts; but of the "Memorabilia" proper there is no division at all. Dr. Tafel added under the title "Diarium Spirituale," which he invented, as there was no title and no need of any in the author's mind, some fragmentary manuscripts which were preliminary studies of treatises afterwards prepared for the Press, and which do not belong under that head at all. In regard to the statement that the period covered was from 1747 to 1764, we would say that the last date is April 29, 1765, but that nearly the whole was written by or before 1757.

V. The attitude of the *Register* is a matter of deep interest to us, and we cannot help having an interest in what is written by one who was the successor of our own revered pastor. And we are loath to believe that the sarcasm in which the editor indulged is due to a desire to hinder the development of any Christian body. But when we consider the spirit displayed in his book, "The Doom of the Majority," which is not quite fair, we are obliged to believe that the *Register* arrays itself against all others. If this be the case, the reason for it may be found in its attitude towards the Lord, as exhibited in such editorial utterances as these:—

"It would be sadly to mistake the significance of this doctrine, to suppose that in the birth at Bethlehem or Nazareth, the Divine nature for the first time took human form and human flesh."

"If Joseph, the father of Jesus, could once more visit the earth, and celebrate with us the assumed anniversary of the birth of his son, he would probably be surprised at two things: First, that the boy he loved so well had acquired a fame as large and as lasting as the planet on which he lived. . . . But the second thing which would attract the attention of Joseph, and no doubt would awaken regret and indignation within his heart, would be the fact that in the eyes of all Christendom he is not the real but the reputed father of his own son! How would the old man cry from his heart, 'Ye have taken away my son, and I know not where ye have laid him.'"

These words seem to us to take away "my Lord," and we can understand why this position begets hard feeling towards all those who receive the Gospel in mind and life. We shall not be surprised, now, to learn from the *Register* that there is no honesty in any other position; that we and all who need the Lord in daily

trial, are acting under superstitition; and that to accept the promise of the New Jerusalem is to make one's self a mark for ridicule.

Question and Answer.

Our readers will be interested in the following letters which appeared in the *Cambridge Press* during the delivery of lectures in that city: —

"DECLINE OF THE CHRISTIAN CHURCH.

To the Editor of the Cambridge Press: —

"In the second lecture of the course upon 'Swedenborg and his Teachings,' reported in your paper of November 24, occurs this statement: 'He (Swedenborg) says that the period when he lived was that in which the Church, established by the Lord at His coming, reached the last stages of its long decline.'

"Now what of the Protestant Church which was the outcome of the reformation led by Luther? Was it a stage in the decline of the Roman Catholic, the Church established by Christians? or was it a *re*-formation of the Church? Was it a loss, or a renewal, of spirituality? What of this Church as established in this country by those who, because so anxious to purify it of all pertaining to the corrupt Church, were called Puritans? These pioneers landed upon our shores in 1620. Swedenborg was born in 1688, died in 1772; his peculiar religious work beginning in 1744, and this is the period when he declared: 'At this day there is no Church in the Christian world, whether among the Roman Catholics nor among the Reformed.' The first century of a Church which has in the New World become 'a great nation,' is a last stage of a long decline. Is there not something here to be cleared up to satisfy common sense? The expression, 'neither among the Roman Catholic nor among the Reformed,' makes a distinction between the two,— admits that the latter is a Church succeeding the former, and our lecturer must admit either that the Protestant is worse than the Roman Catholic, or that it is a new Church, better than the latter, and which he has lost sight of, intending only to refer to the end of the Roman Catholic; but in this case he would not be accurately quoting his authority. Will he rise to explain? QUERY."

"SWEDENBORG'S VIEW OF THE REFORMATION.

DECEMBER 29, 1883.

To the Editor of the Cambridge Press: —

"My attention has been called to a communication, signed 'Query,' in your paper of last week. The writer, in evident good faith, asks me to explain on what grounds Swedenborg can properly rest his assertion that the First Christian Church came to its end in the middle of the last century, when, nevertheless, the Reformation, dating from the time of Luther, gave token of an effort to restore the Church to its original purity. I am happy to reply to this courteous inquiry.

"The answer is, in brief, that while the Reformation was, as far as it went, a movement in the right direction, it did not really touch those things which constitute the very life and soul of the Church. It was aimed at the usurpations of the

Romish priesthood, and at the abuses and superstitions which had grown up under its fostering care; but it neither made nor suggested any vital change in so-called Christian doctrine. It gave the world no new truth, nor did it lead men back to the simple belief of the primitive Apostolic period. It retained in full force the doctrines of the Athanasian and Nicene Creeds, which Swedenborg discards as containing the seeds of error and corruption.

"Again, the Reformation produced no deep and lasting effect on the moral condition of men. This fact has been abundantly attested by historians who have portrayed the state of society in Europe among Protestants as well as Catholics, during the seventeenth and eighteenth centuries. Swedenborg, as the son of a Lutheran bishop, and an experienced traveller in European countries, had ample opportunities for observation on this point.

"In a word, the Reformation was, according to Swedenborg, a healthful change in the external organization and methods of the Christian Church, but effected nothing towards the renovation or purification of its essential faith and life. To those who find themselves in agreement with the doctrines of old-fashioned Protestant theology, this statement will appear difficult of belief. Not so, however, to others who discern, in the very nature of those doctrines themselves, the need of laying the axe to the root of the tree. JAMES REED."

Inaccuracy of Quotation.

WE have lately read with much interest a tract on the "Lord's Glorified Body," from the pen of an English brother, who added, for the reader's convenience, a few pages of extracts from Swedenborg, supporting the positions of the tract. Of these passages, the references to the posthumus work "De Domino," struck us as inaccurate, and we looked them up, with the result exhibited in the comparison following. We have translated closely, and place this translation in the second column, beside the quotations which appear in the tract. We would add with respect, that such variations are by all means to be avoided.

1. "By his *crucifixion and death* the Lord rejected everything human from the mother and *clothed it with* the human from the Father."	"By his *death* the Lord rejected everything human from the mother, and *put on* (*induerit*) the human from the Father."

Here it is to be noticed that, besides inserting the word "crucifixion," the writer of the tract has made Swedenborg say that the Lord clothed with the human from the Father that which He had rejected.

2. "*From the body of Christ which was laid* into the sepulchre, there was, by his death *dissolved*, rejected, and dispersed, everything human from the mother."	"The Lord in the sepulchre, thus by death, rejected everything human from the mother and dispersed it."

The language used here varies widely from the original.

3. "The Lord put off, or dispersed from himself, everything *material* in the sepulchre, and arose in a state of glorification."

"The Lord put off all the *maternal* in the sepulchre, and rising thence, glorified himself."

The change to "material" for "maternal," may be a printer's error.

4. "In the sepulchre *all that remained* was dissipated."

"In the sepulchre *every such thing* was to be dissipated."

Here, in saying "all that remained," when Swedenborg said "every such thing" (*omne tale*), the writer has taken a questionable liberty.

5. "As long as the Lord was in the world he retained the infirm humanity, or *the body derived from the mother;* for it was through this medium alone that he could be tempted, even to the last temptation on the Cross, whereby everything maternal was expelled."

"While in the world the Lord retained what was infirm, because otherwise he could not have been tempted, still less on the Cross; there all the maternal was expelled."

Here an explanation has been given as if it were in the text.

6. "The *evils in* the infirm humanity were in correspondence with the hells; and they were *removed* and expelled by the succession of *such influences* as were in correspondence with things Divine."

"Because the maternal human *was evil*, it corresponded with hell. When this was expelled, then those things which agreed and corresponded with the Divine succeeded."

The translation of the tract here is only a paraphrase.

The haste with which a very busy man must sometimes work is always to be reckoned; but the above specimens are so noticeable that we have felt like calling attention to them, though our English brethren may regard our criticisms as intrusive.

The Postal School of Theology.

We are much pleased with the first circulars. They contain, first, information as to the means of procuring the books; secondly, a list of questions to be answered after reading numbers 1–125 of "Heaven and Hell"; thirdly, a table of Swedenborg's theological works and posthumous papers with date of preparation or publication; and fourthly, some pages of notes, calling attention to the

leading points in the text, and giving references to other works. Our first thought on reading the circulars was, that their authors took hold of their new work with power; our second thought was, that the Baptist and other ministers who have joined the School will have the advantage of some of our own; and our third thought was, that it would be a good thing to join the School. Having done so, we feel free to urge our brethren to do likewise.

A Mohammedan Reader.

An intelligent Mohammedan lately called at our publication rooms, and manifested a wish to read some of our books. After some conversation, he obtained what he desired, and took his leave. In a few days he returned to express his gratification with what he had read, and to say that he had found therein the most just estimate of his religion which he had ever seen. He is a public lecturer on Mohammedanism, and has inserted into his lecture what is said by Swedenborg as to that religion.

The "New-Church Almanac and Year Book for 1884," comes full of facts and good thoughts from the editor and publisher, Mr. James Speirs, of London, and can be had of our publishers for five cents a copy.

A calendar, received from C. P. Stuart, 110 Friedlander Street, Philadelphia, provides in a good way for the daily reading of a portion of the Word, and of an extract from one of Swedenborg's works.

THE RELIGIOUS WORLD.

Fate of the Monasteries.

Dr. Brachelli, the Austrian Director of Statistics, gives some facts as to religious orders:—

"In Italy, by a decree of July 7, 1866, the convents and monasteries were suppressed according to law. The property of the same was incorporated into that of the state, and a small yearly pension assigned to the members of the same. As a matter of fact, very many religious houses still exist, but their subjects are on the road to extinction.

"In Portugal convents of men were suppressed in 1834. In Spain the same decree was made in 1841, for all except the Orders devoted to the missions, education, and the care of the sick.

"In Sweden and Norway the erection of convents and monasteries is forbidden by law.

"In Switzerland, according to the constitution of the Bund, the Jesuits and affiliated congregations are prohibited from settling in any part of the Confederation. Also the erection of new convents and the restoration of others is not allowed.

"In Germany, by the law of July 4, 1872, the Jesuits were excluded from all states of the Bund.

"In Prussia, by the law of May 31, 1875, all religious congregations, except those exclusively devoted to the sick, were declared 'suppressed.'

"In Hesse, by a law of April 23, 1875, the establishment of new Orders in the Grand Duchy was forbidden, and the existing Orders (except those of nuns engaged in education) were prohibited from receiving new postulants. Orders for the nursing of the sick are exempted from this law.

"In Saxony, there are two convents of Cistercianeses; but the erection of new convents is forbidden 'for all time.'

"In Wurtemberg and Baden, no religious house can be erected without the special sanction of the government.

"In France, by decree of March 19, 1880, the Society of Jesus was 'again dissolved.'"

Some Opinions of Mozoomdar.

We take the following from an account of a conversation held in San Francisco, in which Mozoomdar expressed himself in regard to several interesting points:—

"'What can you tell us of the Theosophic movement in Calcutta, under Madame Blavatsky and Col. Orcott?'

"'Nothing favorable.'

"'What effect did Joseph Cook have upon your people?'

"'I think they were disappointed in him. He was very loud.'

"'And how great is the influence of the Christian missionaries generally upon the multitudes of India?'

"'Not very much. I said this in Chicago, and Dr. Scudder differed with me; but I think I was right. Their attitude, with a few exceptions, and those not among the most able and talented of them, is too antagonistic and unappreciative to be winning and effective. They see no good in the Hindoo religion, and denounce it wholesale with bitterness. This excites opposition. Dr. Duff, one of the ablest and most zealous of them, was also one of the most denunciatory. They must take a more courteous and conciliatory course before they will make a strong impression on the mass of the people. Of course they count upon a good many single converts, but they are but as a drop in the ocean. The masses are not favorably affected as yet.'

"'What is the magnitude of the Brahmin reform movement, in its present proportions, compared with the unaffected part of the population?'

"'Almost infinitesimal — it is but the little mustard seed — but may yet develop into a tree which shall be for the healing of the nation.'"

The Inter-Ecclesiastical Congress.

THE *Christian Union* is true to its title in admitting a letter favoring the proposed meeting:—

"I earnestly advocate the plan of the Inter-Ecclesiastical Congress in all the breadth of its call. Let men of all denominations come to it, not to cover but to uncover their differences of conviction. Let the topics to be freely discussed be, from the very first, not those on which Christian men agree, but those on which they disagree. Any one who is interested in the project will find good reading in Dr. Bushnell's extremely wise essay on 'Christian Comprehensiveness,' in his volume entitled 'Building Eras in Religion.' 'These multiform sects and polities, he says, must 'either dissolve each other and lodge their contents at last in a grand comprehensive unity, or else wear themselves into similar shapes by their mutual attrition.'

"If all Christian denominations were represented in such a Congress as is proposed, they might find a deeper union with each other than any they dream of now save in prayer or holy song. They might begin to receive a fuller answer than ever yet has been received to the apostle's prayer, when he asked that Christian men might 'be strong to apprehend with all the saints what is the breadth and length, and height and depth, and to know the love of Christ, which passeth knowledge, that they might be filled unto all the fullness of God.' In all our churches and denominations each of us sees his own little arc of the vast circle of Divine love and truth, but not the complete rounded circle. If we were sharers of one another's faith, if we gathered the fruit of the lives and thought of our brethren in Christ, we should come to a deeper, broader, truer knowledge of God. As arc joined to arc, something like the whole circle of the Divine love would disclose itself to men."

The New Theology.

THE *National Baptist* defends in this manner the movement which has received much condemnation from the Baptists generally;—

"By the New Theology we do *not* mean Mr. Munger. Mr. Munger (who, we understand, is a most estimable Congregational minister in New England), is no more the New Theology than Sergeant Jasper was the American Revolution. The New Theology is a current which easily carries Mr. Munger on its surface. It is a movement in religious thought which began certainly a hundred years ago, and which embraces among its authors and products such men as Andrew Fuller, Adoniram Judson (since a belief in the duty of evangelizing the heathen was a part of the New Theology), Lyman Beecher, Albert Barnes, N. W. Taylor, Francis Wayland, Moses Stuart, Thomas Arnold, C. G. Finney, and Newman Smyth. By the New Theology we mean the advance made within the past hundred years by evangelical Christians, who, while holding steadfastly to the essence of the orthodox theology, have changed their views as to its form."

VOICE CULTURE.

THE object of voice-building, as presented by J. W. Davis, is to train the vocal and respiratory organs to correct action; to remove all throaty-guttural and nasal tones; to strengthen voices that are easily fatigued by reading or speaking; and to render sharp, wiry voices musical.

Mr. Davis would be pleased to see those who are contemplating the study of the voice, or are troubled with any of the above defects, at his rooms in the

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